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# Roman Catholicism Analyzed

*A Dispassionate Examination  
of Romish Claims*

By

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Introduction by

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*To my Wife*

*whose noble spirit and wise counsel  
have encouraged and guided me  
through the years this work is  
dedicated*



## Introduction

**T**HIS is the book which we have been wanting for some time. Hundreds of people have asked us recently "do you know of any book that will give us in condensed form and without the passion of controversy what we ought to know about this Roman problem?" Some of these people, in their eagerness to know, have ransacked the public libraries, have applied to bookstores and to publishing houses but to little or no purpose because the desired books could not be found. Some of the books and papers available were so violent in their language that many people were afraid to read them.

Centuries have passed since our fathers broke with Rome and recent generations have known little or nothing about the Protestant exodus or of the sufferings which preceded. Some because of a personal dislike for religious controversy, some from fear of damaging their material interests or disturbing their personal peace or comfort, and others wishing to be known as "tolerant," "liberal" and "broad-minded" prefer not to discuss Romanism notwithstanding its growing pretensions in our very midst. Romanism has been for a long time and is to-day an inconvenient subject for some



of those who have political aspirations, for some lawyers, doctors and merchants because of the power which the Papacy exercises through its tremendous organization.

There has been a persistent and quite thorough censorship on the part of Roman authorities in this country over a considerable portion of the public press, on the books selected for our public libraries and the text-books for our public schools. The result is a lamentable ignorance on the part of our American people of the principles and teachings of the Roman Catholic Church. The people, however, are now awakening out of their long sleep and are anxious to know the whole truth. We have never before seen such eagerness on the part of the people to be informed on this subject as now.

Roman Catholic preachers and lecturers have lately been inviting us to examine the foundations of their system. Here in Buffalo there have been placards in the windows of the trolley cars for months inviting the public to a series of lectures on the peculiar and fundamental teachings of the Roman Catholic Church. They are literally flooding the country to-day with books, pamphlets and papers which present their side of the question. They are saying, "Fairness no less than common sense teaches that a man should study and examine the teachings of the Catholic Church from Catholic sources before condemning her."

Mr. Phillips has simply taken these men at their word and in "Roman Catholicism Analyzed" has

given us Roman Catholic teachings from Roman Catholic sources, and he has made a most valuable contribution to the literature available on this most important subject. His treatment of the theme is judicial and fair in every particular. He has demonstrated all through his work that "he has no malice in his heart" and that "he has done his very best to give no offense." "There may be faults," he says, "on both sides, but silence is not the way to rectify these mistakes."

This book, together with its valuable Appendix, will be a veritable arsenal for those who wish to speak or write on Romanism. Here are the documents and definite sayings of the Roman Catholic authorities. Many of these quotations are from books and documents which are not easy for all of us to obtain.

Of course, readers will draw their own conclusions when they read these quotations, as for instance this from Cardinal Gibbons—"Although a vast majority of the Sovereign Pontiffs should have been so unfortunate as to lead vicious lives, this circumstance would not of itself impair the validity of their prerogatives which are not given for the preservation of their morals, but for the guidance of their judgment."

It is unthinkable that God would set a wolf to watch His Sheep. How can an immoral priest have good intentions in the administration of the Sacraments?

It is very evident that the Romish Church is not

what she claims to be in Unity, Sanctity, Catholicity, or Apostolicity. The unreliability of the Church as a teacher is demonstrated by many historical references.

Very valuable is the comparison between the Protestant Bible and that of Roman Catholic origin, and with the Apocrypha. The case of Galileo is admirably stated as it relates to fallible and infallible authority. The whole setting forth of the Sacraments, Penance and Indulgences will enlighten people as to their real significance.

We trust that all readers of this book will ask themselves the question—how can it ever be possible to harmonize the teachings of Rome with those of Jesus, or the Roman system of government with our American ideals of democracy?

This book will commend itself to all true patriots. It is timely, and we believe that its wide circulation will accomplish much good.

WILLIAM BURT.

*Buffalo, N. Y.*



## Foreword

**I**T is not easy for the Roman Catholic and the Evangelical to understand each other, for the reason that neither usually attends the other's church services or reads the other's literature ; nor is there much discussion, public or private, between them.

Living as we do side by side, with all our highest interests in common, it is right that we should endeavour to be mutually helpful both as to thought and practice. Catholic and Protestant readers alike must recognize that their dearest friends have not been confined to their respective Churches. There has, no doubt, been many a Catholic saint who has not been, and never will be, canonized. And after we have all been as charitable as our human limitations permit, the heavenly Father will, at the last great day, discover many a jewel which was hidden from our eyes.

However great may be our duty to be true to our convictions, we should never violate the principle of "speaking the truth in love."

I have been careful to quote standard Roman Catholic authors. The Scriptures cited have been usually from the Douay version. Every effort has been made to get the exact view-point of the Roman

Catholic, and to state it accurately. The reader is urged to examine, with great care, the appendix.

Nothing can be gained by abuse, but I cannot agree that the average Protestant writer misrepresents to any great extent the views of Rome. Nor can I think that Roman Catholics are free from blame in their representations of Evangelical Christianity. There may be faults on both sides. But silence is not the way to rectify these mistakes.

It is not right to appeal to the passions of men in the discussion of serious matters. But no harm can possibly come from a fair examination of any religion. If the Roman Catholic who chances to glance over some of the pages of this book should fear lest the faith of himself or of some one else might be shaken let him reassure himself with the thought that we are not irreverent towards God, nor do we lack respect for the millions of true men and women who are faithfully endeavouring to serve God in the bosom of Catholicism. Moreover, if his theology is well-grounded he need not be alarmed. If Romanism furnishes abundant means of grace for her members there ought not to be any great danger in finding out what others are thinking. The early Church had to face continually the errors and evil practices of a sinful and heathen world.

The author is deeply grateful to the Rev. M. C. Wilcox, M. A., Ph. D., of Mt. Vernon, Iowa, former editor of the *Chinese Christian Advocate*, twenty-five years missionary to China, and translator of several important works, including "Sheldon's

System of Christian Doctrine.” His great care in examining the manuscript, and his valuable suggestions, have had much to do with getting the volume into its present form.

Miss Lillie Ford Fox, A. M., formerly a teacher in Mary Keener Institute (M. E. Church South), Mexico City, has rendered fine assistance in correcting the manuscript.

J. A. P.

*San Antonio, Tex.*





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# I

## GENERAL STATEMENT

**T**HE point in dispute between Roman Catholicism and Evangelical Christianity is not as to the ultimate authority in religion, but rather as to how God brings His authority to bear on men.

The purpose of true religion is to bind man to God, for only in this way is it possible to realize our best selves.

Religion deals mainly with three things: (1) How we may discern between right and wrong; (2) How we may receive grace and power to do right and to be right; (3) How we may effect an adjustment between the physical and the spiritual, between the natural and the supernatural, between the temporal and the eternal.

The subject of Romanism falls into three parts: teaching, worship, and temporal authority; or, truth, grace, and force, corresponding to the wisdom, goodness and power of God. We must be taught, for it is necessary to know. We must have divine help to save us from our weakness and sin. Our wills must be subdued.

The supreme concern of every human being should be to live in harmony with his Maker. The

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goal of every form of religion is this harmony. Some cults present clearer views of this goal than others. We need not here argue the question whether the First Cause is a person or a force. We simply take for granted that He is a Person. Neither shall we discuss the merits of the various ethnic religions. The burning question of the Occident, and in large measure of the Orient, is: What is real Christianity? In dealing with this problem, we shall compare only two systems of belief: Roman Catholicism and Protestantism.

### I. PRIVATE INTERPRETATION

The fundamental difference between Romanism and Evangelical Christianity is not the right of private interpretation, but rather the field in which the individual judgment is to operate. The sphere of private interpretation is twofold. We first examine the bases of religion and then pass on our own moral condition with reference to these. The sphere of individual judgment has to do with reason and experience, or with thought and insight.

Protestants exercise their reason, together with all the helps they can employ, for the understanding of God and His laws, as revealed principally through the Bible. Their religious experience results from direct, conscious communion with God Himself.

Romanists are asked to use their reason in the examination of the claims of the Catholic Church. In the matter of personal absolution and salvation

from sin, they are required to examine their own hearts and purposes and, if possible, reach a definite conclusion.

That papal and ecumenical decrees are so clear as to admit of only one interpretation is disproved by the fact that most profound Catholic theologians have, through the ages, differed radically in their interpretations of these decrees.

As to the certainty of salvation for the penitent, no priest or bishop or even the pope claims the ability to enter into the individual's private life and assure him that he is really forgiven.

Our fundamental question is not as to the existence of God, or the wisdom, goodness and power of God, but simply the method He uses to reveal Himself to His earthly human creatures, as their Redeemer. Is it possible for Jehovah, through the use of the means of grace to which men in general have access, to bring us into personal communion with Himself in such a way as to enlighten us and impart to us that power by which we may live truly spiritual lives? Has God ordained that our salvation shall be accomplished in this way? Or has He seen fit to organize an elaborate Church, endowed with the sole authority and responsibility to carry out His plan? This is a question of philosophy and of fact. The benevolent deeds, the matchless life, the clear and profound teachings of Jesus Christ assure for Him the central position as the supreme Master and Guide of us all. The question of Christ's authority is not technically in dis-

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pute between Romanists and Protestants. For sixty generations Jesus has been so moulding, inspiring and guiding the world's civilizations that the more we know of history, the more do we adore the Captain of our salvation, while we realize that there are whole continents of the teachings of Jesus still but partially explored.

Protestantism is a system of thought and action to which all are invited who wish to know and obey God's will more and more perfectly and thus become more and more like Him. Romanism is a system of belief, with rules of conduct worked out and systematized by her confessedly fallible theologians and afterwards presented to popes and councils for endorsement, or modification and endorsement, and then prescribed for absolute acceptance and obedience. In case these dogmas are not properly endorsed, they may either be left undefined or else anathematized and thrown to the scrap heap.

Rome has two advantages, if they may be called advantages, over Protestants: First, she assumes the right to require the faithful to believe that which the magisterium of the Church has prepared for them, and this on the bare authority of the magisterium; Second, she assumes the responsibility and authority of punishing those who do not submit to her demands.

In Bossuet's "Exposition of the Doctrines of the Catholic Church," published in 1829 by The Catholic Publication Society, of New York, an interesting account is given (pp. 229-248) of a confer-

ence between Bossuet and Mons. Claude. "It turned," says the writer, "on some points of the most important of all the articles in dispute between Roman Catholics and Protestants—the authority by which Jesus Christ directed Christians to be governed in the disputes which He foresaw would arise on His doctrine." Bossuet argued for the Catholic Church and M. Claude for the Protestant and each laboured under the same error, that is, that excommunication from either communion was almost synonymous with exclusion from the kingdom of God.

The truth is that Protestants withdraw fellowship from members or expel them from membership for heresy, on the ground that there must be a general uniformity of belief among those who belong to a given class of workers in God's cause. If the Evangelicals believed in the need of a perfect visible society through which the grace, truth and power of God is to be conveyed to men it would be a very serious matter to separate one of their members from the society. As it is, however, the Church exercises its right and the member his. He may voluntarily remain with a given body of Protestants or unite with some other which suits him better, or remain outside of all churches. So his church may determine whether or not he is in harmony with it and retain or exclude him.

There is no belief which is not personal or private, and belief, or faith, is not evolved out of one's inner consciousness simply, but rather is it a



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response to the truth which is presented to the soul for consideration. In order therefore to the exercise of faith there must be private interpretation.

Bossuet, in the work above cited, takes a curious turn just here. He says, "From the first instant of their reason, the Roman Catholics believe their Church and the tenets of their Church ; so that as there never is a moment in which a Roman Catholic doubts of the Church, there never is a moment in which he doubts of the divine inspiration of the Scripture, which is a tenet of the Church." Of course, this means that while he is a Catholic he does not doubt and that while he does not doubt he is a Catholic ; or to put it another way : if he doubts he is not a Catholic and if he is not a Catholic he will probably doubt. We need not discuss the question as to the different theories of Bible inspiration. It is conceivable that even a good Roman Catholic might doubt some of the theories which have been held by the theologians of his own Church. "When a person is baptized," Bossuet continues, "the Holy Ghost confers on him, without regard to the faith of the person who baptizes him, or the Church in which he is baptized, the faith of the Church mentioned in the Apostles' Creed ; the faith of the holy Catholic Church :—that the baptized person continues a member of that true Church, till the example of his parents, or some other circumstance, seduces him from it."

It appears, then, that Rome has two ways of getting people to believe. The first is to baptize them

into it so that they believe without effort and without examination of the grounds of faith. The other is to present them with the arguments which go to show that the Catholic Church is the one, true and only interpreter of the will of God to men. If unordained human nature is capable of analyzing these arguments the faithful are certainly not less capable. Will the Catholic reader join us while we make an honest effort to study his faith?

## II. THE FOUR NOTES OF THE CHURCH

The four notes of the Church as insisted upon by Roman Catholics are as follows :

Unity ; *i. e.*, of doctrine, worship and government.

Sanctity ; which means holy doctrine, holy means of grace and holy fruits.

Catholicity. That is to say, Rome is capable of satisfying the deepest needs of all men ; she is now in all parts of the world, and will finally prevail everywhere.

Apostolicity. This is the foundation of all the other notes. It means that Jesus founded the Church on Peter, that He intended to have a tactual succession, that there has been such a succession in the popes of Rome, that the Roman Church to-day is in harmony with the apostles in doctrine, ritual and government, and that to these popes, as the head of the Church, have been given plenitude of teaching, government and liturgical powers.

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While Evangelicals do not usually state the case in just this way yet they are perfectly willing to institute a comparison with Roman Catholicism on the basis of these so-called four notes. We claim to be apostolic; that we were founded by the apostles, teach the same things which the apostles taught and have divine authority for it. We have church government and Scriptural forms of worship which we regard as pleasing to God when we are faithful in the use of these means of grace. This is *our* apostolicity, and all Churches should have such apostolic warrant.

The catholicity of Protestants is, we think, better established than that of the Roman Church. We are in practically all parts of the world; we believe that our form of religion is much better adapted to the moral, spiritual, physical, æsthetic and social needs of all men than Romanism; we fully expect that the whole world will one day be converted to the religion which bases its claims on the capacity of the individual to commune with God.

We rejoice in the opportunity for appealing to the mind and conscience of men as to whether or not we teach holy doctrine, use holy means of grace and produce holy fruits.

We also claim to have a much more real and vital unity than is to be found in the Roman Catholic Church.

But the Protestant notion of the four notes of the Church is far different from that of Romanism.

Broken up into their constituent elements these constitute, according to Rome, about fifteen propositions :

1. Unity of doctrine. This unity is in two directions, that is, everywhere and always. It is frankly admitted that fallible, and even infallible, teachers have, in numerous instances, taught errors ; the former because they were liable to error at any time, and the latter because they were simply setting forth private views. The only unity there can possibly be is that the infallible teachers have been consistent with themselves and in harmony with each other, and that only when pronouncing ex-cathedra doctrine concerning faith and morals. If a later dogma has been introduced which seems at variance with the original teachings of our Lord, it is only seemingly so. All later dogmas were included in germinal form in the original deposit of truth left by Christ.

Roman Catholic unity, after all, means : that some believe about what the Church believes ; that the masses simply say they believe ; some remain in the Church because they are unwilling to leave it on account of their dread of persecution ; some are excommunicated for heresy in order to keep the Church pure as a Roman Catholic institution ; some voluntarily leave this communion in order to be consistent.

2. Unity of worship. The contention is that whatever variations there may be in the forms, the principle is the same among Catholics always

and everywhere. It is notorious that American Catholics are heartily ashamed of the superstitions they find among their fellow-Catholics in countries where there is little Protestantism. It would seem to be very difficult to make out the unity between some forms of worship which have been practiced by the Romanists in the past with the customs of high-minded Catholics living in Protestant countries and in the twentieth century (see Appendix, Note IX); however, we shall not contend that there is a radical difference.

3. Unity of government. This does not mean that Rome always practices the same things, either with regard to her own straying members or with reference to those who have never been Catholics. She once practiced torture and visited the death penalty on heretics who could not be persuaded to give up their convictions. Some American apologists of Romanism contend nowadays that Rome would not do that if she could. If she is one in government, she would have to practice the same measures which were in vogue for hundreds of years, if the circumstances required it.

4. Holiness of doctrine, *i. e.*, that holy doctrines are taught always and everywhere by Rome. Her teachings may be divided into three parts: (*a*) The original deposit of revelation, which is infallible, but requires interpretation. This deposit consists of the Apostles' Creed, with its twelve articles, the Bible, as Protestants have it, and also the Apocrypha and Tradition. (*b*) The infallible

interpretations, which, for all practical purposes, are handed down from the pope. The inconsistency of an inferior authority, which is fallible, decreeing the infallibility of a superior authority is obviated by the fact that the Vatican Decree was not deemed inerrant until the infallible pope (Pius IX) signed it himself. His infallibility therefore rests on his own *ipse dixit*. While the ecumenical councils are regarded in this category, it is only because one or more popes have confirmed their decrees. The sovereign pontiff has been duly pronounced inerrant by a decree, and the councils do not enjoy that distinction. At any rate, if there should occur a dispute between the pope and an ecumenical council the former would be considered superior. (e) The fallible interpretations. These reach a high degree of certainty, but not inerrancy. Usually, the older the interpretation, the more it is to be revered. The Ante-Nicene fathers stand at the head of the list. But there must be unanimous consent among them. The expression, "unanimous consent" is confusing, for they often changed their views as men do now. The same father will teach one thing at the beginning of his career, which he rejects later on. After the fathers come the medieval theologians, with Thomas Aquinas at their head. Alphonsus Liguori is a sort of link between the medieval and the modern. There is a considerable list of present day theologians. Lastly, there is a whole hierarchy, from the pope, when teaching as a private doctor of the



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Church, down to the bishops and, in some degree, the priests.

5. Holy means of grace. This means that her sacraments convey grace, in and of themselves, when performed by a duly authorized priest who has the intention that they shall confer grace, and when the one who partakes is in the proper condition to receive it.

6. Holy fruits. That means that Rome produces virtually all the righteous people in the world. There are "three kinds of saints: the apologists, to defend and propagate the truth; the contemplative, to tread under foot honours, riches, pleasures, all the passions, and recalling the human heart to the love of supernatural things; saints hospitalers, to solace and care for the physical wants of the sick and unfortunate." Regularly canonized saints are held to be far above Protestant saints. In fact, they could hardly grant us any saints at all. It also implies that the ordinary fruits of righteousness among her people are better and more abundant than are those found among Protestants. It is conceded that there are many wicked people among them and even high up in the Church, but that the system is not responsible for their perversity. It is also admitted that there are good people among the Evangelicals, but that the system does not produce them.

7. A universal programme and capacity for becoming universal.

8. A world-wide propaganda already at work.

9. The conviction that they will one day be universal.

10. Jesus Christ laid in Peter, who was infallible and supreme, the foundation on which He intended to build His Church.

11. It was the intention of Christ to save the world through a visible, perfect society, with a tactual succession of popes at the head of it.

12. Rome claims that she has maintained tactual succession.

13. She also claims that she has preserved pure and entire the original deposit of doctrine, that she teaches it to-day to the exclusion of all other teachers and that she gives forth infallible pronouncements under certain conditions.

14. She claims to be the treasurer of the grace of God. She assumes to be the only society which conveys to men the saving merits of Christ, of the Virgin Mary, and of the saints.

15. Rome, by her endowment with the plenitude of government, claims to be the only body or institution which exercises final, supreme authority in matters of conduct. Whenever this authority overlaps that of any human government, institution or individual, Romanism is superior and should prevail.

In the three following chapters we shall endeavour to consider all of the above propositions except the three relating to universality.

If Rome's claims to apostolicity, sanctity, and unity cannot be sustained, she will hardly become

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universal, and she certainly ought not to be generally accepted. Romanism never was universal and there is nothing to indicate that she is tending in that direction now.

In chapter two we shall try to cover the ground of her unity of doctrine, holiness of doctrine, plenitude of teaching, the infallibility and supremacy of Peter as the foundation of the Church, the idea of a visible and perfect society and a tactual succession and that she has kept the deposit of doctrine pure.

Chapter three will deal with her claim to plenitude of liturgical powers, unity of worship and holiness of worship.

The fourth chapter will consider the plenitude of her government and the unity of government.

The fifth chapter will call attention to the claim as to holy fruits.

The two last chapters are an endeavour to set forth in a constructive manner the grounds for evangelical belief.

Roman Catholic apologists have invited us to examine the foundation of their system. We have taken them at their word and shall endeavour to be as free from partisanship as possible. We shall not knowingly distort any of the doctrines which our Catholic friends hold so dear.

The author craves the special attention of the Catholic reader before going further. "Catholic Belief," page 231, says, "Fairness, no less than common sense, teaches that a man should study

and examine the teaching of the Catholic Church from Catholic sources before condemning her. . . . Thus having heard both sides, you will be in a state to pass a right judgment and not in danger of being misled by prejudice." Does not the Catholic reader think that he should treat the Protestant faith as fairly as he would wish his to be treated? Remember he is under promise to "condemn, reject, and anathematize" all things contrary to his Church's belief. He cannot afford to say that Protestants are dishonest or ignorant. There must be some sort of grounds for their doctrines. If he does not wish to examine the chapters which call in question the claims of Rome, he need have no difficulty in reading the sixth chapter, for that puts special emphasis on the form of belief held by Evangelicals. Moreover, we have inserted numerous quotations from Catholic authorities in the appendix. This appendix will be found to contain rare information which will, we believe, prove interesting, not only to Protestant readers, but doubtless also to many Catholics. Cardinal Gibbons, "Faith of Our Fathers," page xii, complains that Rome is grossly misrepresented. He says, "We cannot exaggerate the offense of those who thus willfully malign the Church. There is a commandment which says, 'Thou shalt not bear false witness against thy neighbour.' "

Are our Catholic friends willing to be accused by Cardinal Gibbons of being unfair? Will they allow the author of "Catholic Belief" to condemn

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them as lacking in common sense? It must not be forgotten that Protestants are not asked to condemn the Catholic Church when they join an Evangelical Church. On the other hand, they are not forbidden to read Catholic books or attend Catholic services. On the contrary, our motto is the great saying of St. Paul, "Prove all things, hold fast that which is good" (1 Thess. v. 21). This is binding on the laity as well as on the clergy.

Cardinal Gibbons insists that the members of the Catholic Church have access to the standard doctrines of the Church and that there is no difference between the doctrines taught in Europe and those taught in America. Let me ask them to examine the quotations and references made in this treatise and then judge for themselves.

Once more, Protestants will perhaps read this work. Would it not be well to know what our line of argument is? The writer has no malice in his heart and gives his assurance that he has done his very best to give no offense. It is taken for granted that the reader wishes to live in a way that will be well-pleasing to God and useful to his fellow man. We have the same heavenly Father, therefore we are brothers. If we can be of some benefit in giving a clearer view of the goodness and love of God the Father, the recompense will be great.



## II

### ROME AS A TEACHER

#### I. ROME'S FALLIBLE TEACHING

EVERY Roman Catholic must subscribe to the Creed of Pius IV. (See Appendix, Document A.) In doing so, he must say, "I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church.

"I also admit the Holy Scriptures, according to that sense which our Holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers."

No one knows exactly what is meant by tradition. It cannot include all the traditions ever circulated by pious Catholics. Not even all those which have been written can be accepted. As to the unwritten ones, nobody has ever been able to locate them and if he did, he would not know which to accept and which to reject. No volume or set of volumes has ever yet been designated as containing genuine, and only genuine, traditions. One

definition of tradition is, "That which has been taught everywhere, always, and by all." But how is one to know whether or not a given doctrine has been so taught unless he has examined all that has been always taught by all? No human being has the intellect or strength to go through all the ponderous tomes which have been written by Catholic authors and have come down to us, to say nothing of those which have perished and of those which have never been written. If such a person ever existed, it does not follow that he would have the discernment and the memory properly to recollect and weigh each sentiment and doctrine. He would also be required systematically to collate them and decide between the genuine and the spurious. Papal Infallibility would not avail for the task, for that organ does not function all the time; not even in teaching, much less in study and investigation.

Holy Scripture, as Protestants have it, provides a common platform on which every one concerned should be able to stand. But the question of translations is raised by Rome. Some of their apologists severely condemn all Protestant translations. But the result is usually wholesale denunciation instead of a careful examination of facts.

In order to make a correct translation of the Bible, it is necessary to know the original languages, something of the customs of the times in which the various books were written, the purposes and spirit of the writers, and the languages of the

proposed translation. Rome claims no infallible guidance in her translations. So it is merely a question of scholarship and of a sympathetic attitude to the Bible. It cannot fairly be contended that Rome has a larger number of great scholars than have the Evangelical Churches. But if she had, the difference would be only one of degree and not a radical dissimilarity between Roman and Protestant scholars. We, of course, take it for granted that the translators have been honest, regardless of party lines.

Yet, as a rule, there is no material difference between the two classes of versions. Let us quote from "Roman Catholic and Protestant Bibles Compared," page 43. (See Bibliography.) "Jerome was perhaps the best Western scholar for fifteen hundred years; but he acknowledged his deficiencies in Hebrew, and always threw the responsibility for his Old Testament work on his teachers. Nor were the Vatican editors much stronger on this side; though Martin of Douay was in the front rank, and Challoner was a good scholar. On the other side, Tyndale was no better equipped than Jerome, and Coverdale laid no claim to Hebrew scholarship. But since their days the work of the Bishops', the Authorized, the English and the American editions, has brought into the field scores of able men, including the best Hebraists and critics of the English-speaking world. So too with the New Testament. Indeed, it may be said that the Catholic versions are due mainly to a

single man, such as Jerome, Martin, Challoner, Kenrick, slightly checked by others ; while the Protestant versions are due mainly to committees, among whom none stand out conspicuously. No very decided superiority, in fact, is evident with either party." On page 44, "Several errors exist in the modern Catholic versions, traceable to the blunders of Jerome. On the other hand, the 1901 Protestant version is inferior to the Catholic in a few places ; though, in the judgment of the writer, these are very few."

As to Catholic mistakes, we select one given on pages 46, 47 of the above work : "1 John v. 6-8, as the passage stands in the Douay Bible, differs from the Protestant version not only in the division of verses, but in the inserting of the words, 'In heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth.' No words corresponding exactly to these are to be found in a single one of the two hundred and fifty of the Greek manuscripts that contain the adjoining verses. Any words at all like them are found only in four Greek manuscripts, all written after the year 1400, with suspicion of forgery in each case. . . . The first express quotation is by the Bishop of Carthage, in 484, in a confession drawn up for a king leaning to Unitarianism . . . as late as Jerome, Augustine and Pope Leo, the words themselves were unknown in the Latin text. . . . Ordinary Catholic editions insert the passage without a shred of warning

that it was not written by the apostle." On page 47, the same writer points out that Catholic and Protestant revisions have interacted to the benefit of both. "The current Catholic versions retain a scholarly uniformity in rendering, to which the 1901 edition has not yet attained. . . . Luke i. contains eighty verses of preface, narrative and canticles. From the version of King James, a modern Catholic edition has borrowed ninety-four words and several changes of order; in return, the Protestant edition of 1901 has adopted six words from Martin and five from Challoner." On page 17 of the above treatise, we read, "At length, one of the Roman scholars became pope, as Sixtus V. He soon published a fine edition of the Greek Bible; then one of the Old Latin, a mosaic of quotations from the early Latin writers; and in 1590 completed his work by a three-volume edition of the common Latin version, printed from early copies carefully corrected by quotations. He prefaced it by a Bull approving it by his apostolic authority transmitted from the Lord, and announcing that this was to be used 'as true, legitimate, authentic, and undoubted in all public and private debates, readings, preachings and explanations.' . . . This might seem final; but Sixtus died that year. . . . Clement VIII appointed Cardinal Allen, of Oxford and Douay, together with an Italian prelate, to revise the text of his predecessor. Allen had studied the principles of textual criticism. . . . Instead of relying chiefly on early quotations, he



referred to the original languages. This resulted in more than three thousand alterations from the text of Sixtus—whole passages being omitted or introduced, and the verses being divided differently. . . . This second edition had a new Bull by Clement, which specified among other things that—as before—no word of the text might be altered, that no various readings might be registered in the margin, and that all copies were to be conformed to it.”

The Apocrypha has been made much of by Rome. If, as Catholics admit, the Bible as we have it contains the Word of God and was given us by our heavenly Father, the Apocrypha should contain nothing contrary thereto. At the most, those books can do very little to elucidate the truths already revealed in the rest of the Bible. On page 41 of the work from which we quote, we read, “Catholic Bibles, whether Latin or English, intermingle with the books of the Old Testament used by our Lord seven others, and have enlarged editions of two more. All these are asserted on the highest Catholic authority to be as valuable as the rest, equally inspired by the same Spirit. Now, the grandson of the author of Ecclesiasticus, one of the best of these added books, drew a sharp line between it and the Scriptures, in the prologue to the Greek version that he made of it; 2 Maccabees professes to be only a summary of another man’s work, ii. 24–33, while the additions to Daniel and the book of Judith are evidently fictions by authors ignorant of history.” (See Appendix, Note II.)

The authorized notes of Romanism are supposed to guard the reader from error. Certainly, those of Douay can do nothing more than that, for they are so very few and brief that they offer no encouragement to further study. In addition to that, the exposition is so strained in order to make it fit certain theories that one can hardly read those notes without feeling that it is a case of special pleading. (See Appendix, Note I.)

After all the precautions mentioned, which Rome uses to prevent her people from going into error, another gauntlet must yet be run in order to get reasonably near to the sacred deposit of truth. It is that of the "unanimous consent of the fathers." Of course, the average layman has not the time to keep an eye on the fathers all the time while he is reading the Scripture. His parish priest has neither inspiration, revelation, nor infallibility. In many cases, he is not a scholar. At any rate, the priest is unable to superintend all the reading of his parish while he reads carefully in the Latin language the scores of musty volumes of the fathers. The bishops, archbishops, and cardinals have not time, strength, or capacity to do it. The pope is not endowed, either naturally or supernaturally, to perform such a task. It is a fearful responsibility to put upon humble Catholics who recognize their inability to exercise private judgment in religious matters. What is the Catholic solution? Why, just go ahead if you can and must study those fathers and see if it is possible to eliminate everything

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which has not unanimous consent. The chances are that you will not go very far. But if you should do so, and thereby become somewhat fanatical over an erroneous belief of a particular father, some zealous and discerning bishop will probably find that "unanimous consent" has authorized at least one council or pope to prohibit the belief or teaching of the father which you unfortunately got hold of, and which you had the temerity to follow. In the end, there is nothing certain in Rome except the ex-cathedra utterances.

Just what is meant by "unanimous consent" is not clear. Does it mean that all the fathers must be uniformly a unit, or are we permitted to select those portions from the different fathers which can somehow be forced to fit in with the doctrine which we wish to believe? Or must we have the full consent of all that each father taught?

If we should ever be so fortunate as to bring these venerable fathers together so that we can implicitly trust their unanimity, our troubles are not over. We must still depend on our fallible fellow-mortals in order to understand the utterances of popes and councils unless we fall back on our private interpretation. The sacred congregation at the Vatican, whose duty it is to explain the Tridentine decrees, might be of some assistance on that particular cluster of pronouncements. The rest of Rome's final utterances will have to run the risk of being misunderstood by private individuals. And remember, those poor unfortunates who must

interpret the Tridentine pronouncements have no more infallibility than a Hottentot.

The question which naturally arises is, If certainty is so vitally important, why should Rome permit such floods of fallible doctrine to be poured forth among her people? If these questions must be discussed by fallible men before the pope is in a condition to decide, why not let the theologians work it out themselves and not parade it before the people? But, besides this, these little fallible fellows might misunderstand the things which have been settled. It would seem to be very unsafe to let fallible priests, who are not required by the system to be learned or moral, go forth telling the world what the Bible and tradition and popes and councils have taught. Liguori says that not more than ten out of a hundred of the priests of Rome are capable of teaching matters of theology. (See Appendix, Note VI.)

Liguori also says, "A doubtful law does not bind." But by whom must it be doubted? Must we take a vote of the theologians or a vote of the members of the Roman Catholic Church? Or must it be doubted by a respectable number of the doctors of theology? Or does it require simply a few of the ablest theologians? But suppose I am the only one who doubts it? After providing that sort of touch-stone, Liguori proceeds to discuss hundreds of doubtful propositions. (See Appendix, Note VI.) The manuals of priests are full of just such discussions. If it is contended that

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these are matters of minor importance, then why not drop them, seeing that you can get nowhere? Whatever conclusions one might reach, they have no force whatever, and Rome must have certainty.

But what shall we say of an infallible decree which authorizes the teachings of a fallible writer? And suppose an infallible pope, when he is in a fallible mood, should give forth a fallible opinion commending the writings of some fallible author, what shall we do about it? Must we be left to the horrible doctrine of private interpretation, to thread our way through the mazes of Catholic fallible teaching? Perhaps Roman Catholic fallibility is so vastly superior to Protestant fallibility that the awful dangers of private judgment are reduced to the minimum.

Of what benefit, then, is fallible teaching in the Roman system? It is simply a safety-valve for her infallibility. Her glory is her infallibility. She stands or falls by that. If bad results seem to follow her inerrant teaching, it is simply an abuse of it. But perhaps it was not an ex-cathedra utterance? Perhaps the pope, like Samson of old, said, "I will go out, as at other times before, and shake myself," not knowing "that the Lord was departed from him."

The trouble with it all is that a teaching does not have to be ex-cathedra in order to be binding and very binding. We will take just one case to show that Rome claims as much authority over the

consciences of men through her fallible as through her infallible teachings.

According to opinions of Roman Catholic fallible teachers, Galileo was certainly condemned not *ex-cathedra* but authoritatively. (See Appendix, Note VII.) They had all the machinery of Rome with full power to use it. They had ten cardinals, representing the Holy Office. They had two popes. The prisons and instruments of torture of the Inquisition were absolutely at their command. They were endowed with the power to condemn, imprison, torture, excommunicate, anathematize, and kill. They exercised the authority to offer the alternative to Galileo of perjuring himself and remaining in a state of grace or of maintaining his self-respect and going to hell because of his honesty.

If the very highest teachers and rulers of Rome, *i. e.*, the cardinals and the pope himself, are to be thus left at the mercy of error, not being able to invoke St. Peter or the God of St. Peter in such a crisis as that, when a good and great man's reputation and character and life were at stake, what may we not expect in the case of such lesser lights as bishops and priests?

## II. ROME'S CLAIM TO INFALLIBILITY

For the decree, see Appendix, Document E. Papal infallibility is misunderstood by many Catholics and Protestants. Infallibility is not supremacy, for although the pope is supreme in matters of



jurisdiction, he may make mistakes in that realm. And yet this seems inconsistent, for according to proposition 23 of the Syllabus (see Appendix, Document C), Rome makes the ex-cathedra claim that the Roman Pontiffs and ecumenical councils have not "exceeded the limits of their power" and have not "usurped the rights of princes." It is unthinkable that all the popes of history could have been kept from exceeding the limits of their power or from usurping the rights of princes unless it was by means of the infallible guidance of Almighty God. But we shall let that pass for the present.

Infallibility is not impeccability. Like all other good Catholics, the pope must confess his sins. Cardinal Gibbons says, "Although a vast majority of the sovereign pontiffs should have been so unfortunate as to lead vicious lives; this circumstance would not of itself impair the validity of their prerogatives, which are not given for the preservation of their morals, but for the guidance of their judgment."

Nor does it mean that the pope is always infallible. He may make mistakes on ordinary occasions when giving his private opinion about things.

This peculiar prerogative has to do solely with doctrine regarding faith and morals. Roman apologists insist that the pope does not receive revelations and that he is not inspired. Scholarship is not at all necessary. This infallibility is simply a highly specialized function which is held by Roman theologians to be an essential part of the system.

It is unnecessary to give much attention to the infallibility of ecumenical councils, for their pronouncements, in order to be inerrant, must have the endorsement of at least one pope. Whatever difficulties we find in the way of papal, will apply equally to ecumenical, infallibility. For example, certain councils are held by some to be ecumenical and by others to be not ecumenical. Some parts of certain conciliar utterances have been held by certain ones to be infallible and by others to be fallible. Conway tells us (see Appendix, Note III) that Masarelli, the general secretary of the Council of Trent, was "like most of the Italians of his day, . . . unable to distinguish between the divine authority of the Church and the political policies of the pope and the Roman curia."

The doctrine of papal infallibility is, no doubt, the most vital of all the claims of Romanism. On it depends, in some measure, the supreme authority of the pope, for while he might err in his commands, his infallibility in teaching doctrine would, in some inscrutable way, prevent the mistake from doing any real harm. It has a good deal to do with the Church's monopoly of grace. God could not afford, it is urged, to confer on an erring Church the power to save men from sin, because sin has so much to do with our thinking. Some sins are chiefly intellectual.

Unless the pope is endowed with the plenitude of teaching, it is doubtful whether he is endowed with the plenitude of government and liturgical powers.

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Moreover, Rome cannot be said to teach holy doctrine in her peculiar sense, unless she has infallibility lodged somewhere.

Papal infallibility cannot be accepted by thinking people for the following reasons :

(1) *Infallibility is impractical.* 1. The very decree itself is variously understood. There were stormy times in the Vatican Council when the dogma was promulgated. Many of the bishops were bitterly opposed. (See Schaff-Herzog "New Encyclopedia.") Then much discussion followed the promulgation of the decree. Its make-up indicates that opposition was to be expected. "Such definitions of the Roman Pontiff are irreformable of themselves and *not from the consent of the Church.*"

Some contend that to define faith and morals it may be necessary to include those matters of philosophy which are closely interwoven with conduct and belief. Liguori says (Vol. I, p. 2), "If the Church should define one of those questions which seem to be metaphysical, that is, philosophical, and not theological, all Catholics should adhere closely to the definition of the Church. They should infer that the Church has found in the deposit of revelation, that is, in the Scripture or tradition, sufficient proofs to define the question which seems at first sight to be simply philosophical."

Others insist that only that which has to do immediately with faith and morals is inerrant and that any and all the philosophical arguments used

to endorse the decree might be false. Such is the position of the Catholic Encyclopedia.

We cannot help feeling that in Galileo's case, the intention of the popes and the cardinals was to utter infallible pronouncements on matters of science. Some apologists believe that if the popes were too intimately mixed up with that affair, their prerogatives would suffer. These have therefore laid it all on the cardinals; but Conway has boldly led the popes into the very storm centre (Conway's pamphlet, "The Condemnation of Galileo"), and then saved them to his own satisfaction, yet so as by fire. Popes will probably be more careful in the future. As the Spanish proverb has it, "A scalded cat runs from cold water."

Cardinal Gibbons, by making it virtually the final word, like a supreme court decision, takes it out of the realm of faith, for a supreme court decree does not deal with faith at all. Its purpose is that it be simply obeyed. It might even be an immoral decision.

By the same process, Gibbons destroys its infallibility, for supreme court decisions are not infallible and do not pretend to be. ("Faith of Our Fathers," p. 120.)

2. The decrees which the Vatican dogma thus dignifies are not always understood. (See Appendix, Note III.) As evidence of this, there is, as we have hinted, a sacred congregation at the Vatican with the sole authority to explain the decrees of the Council of Trent.

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3. Since the pope is supreme and since he alone has been declared to be infallible, the question as to who is pope has, in several instances, been very practical and extremely vexatious, *e. g.*, when there were rival popes. In the case of Pope John XXIII, the council cut the Gordian knot by assuming full authority to expel him.

4. No one knows absolutely when the pope speaks *ex-cathedra* or otherwise, for he does not label some of his decisions as fallible and others as infallible, some as *ex-cathedra*, and others as not *ex-cathedra*, or some parts of given pronouncements as inerrant and other parts as fallible. (See Appendix, Note IV, for definitions of bulls, constitutions, decrees, decretals, etc.)

5. If one is determined to accept no decree or part of a decree which has to do with other things than faith and morals, he has yet to decide what are doctrines which refer to faith and morals and what have to do simply with science, philosophy, or church polity. Where shall we place utterances with regard to Socialism, Masonry, Darwinism, Higher Criticism? Are they matters of faith, morals, science or church polity?

6. These decrees do not reach the masses and hence if the truths supposed to be contained in them are vital and life-giving, they can be of no avail to the vast majority of the Catholic world. They are not read, nor heard read, much less studied and believed. Even the Syllabus of Errors condemned by Pius IX, which is a succinct statement of Rome's

general belief concerning philosophy and theology and the application of these dogmas to problems of state, of government, education, etc., etc., is not generally read.

7. In the effort to hunt up heretics who do not accept these dogmas, Rome is badly handicapped. In all her vast domain she has only one individual who is infallible, and he only when formulating definitions. Neither the pope nor any of Rome's theologians claim the infallible function when merely determining whether a given man is orthodox or heterodox. Of what use is such a light as inerrancy, if the power must give out just at the moment when you want the light to shine?

(2) *Infallibility is not true.* In Schaff's "Creeds of Christendom," Vol. I, pp. 176-180, we read "That the popes after the Reformation, condemned and cursed the Protestant truths well founded in the Scriptures, we leave here out of sight, and confine our reasoning to facts within the limits of Roman Catholic orthodoxy.

"The canon law assumes throughout that a pope may openly teach heresy, or contumaciously contradict the Catholic doctrine; for it declares that, while he stands above all secular tribunals, yet he can be judged and deposed for the crime of heresy. This assumption was so interwoven in the faith of the Middle Ages that even the most powerful of all popes, Innocent III (d. 1216), gave expression to it when he said that, though he was only responsible to God, he may sin against the



faith, and thus become subject to the judgment of the Church. Innocent IV (d. 1254) speaks of heretical commands of the pope, which need not be obeyed. When Boniface VIII (d. 1303) declared that every creature must obey the pope or lose eternal salvation, he was charged with having a devil, because he presumed to be infallible, which was impossible without witchcraft. Even Hadrian VI, in the sixteenth century, expressed the view, which he did not recant as pope, that 'if by the Roman Church is understood its head, the pope, it is certain that he can err even in matters of faith.'

"This old Catholic theory of the fallibility of the pope is abundantly borne out by actual facts which have been established again and again by Catholic scholars of the highest authority for learning and candour. We need no better proofs than those furnished by them.

"Zephyrinus (201-219) and Callistus (219-223) held and taught (according to Philosophumena of Hippolytus, a martyr and saint) Patripassian heresy, that God the Father became incarnate and suffered with the Son.

"Pope Liberius, in 358, subscribed an Arian creed for the purpose of regaining his episcopate, and condemned Athanasius, the father of orthodoxy, who mentions the fact with indignation.

"During the same period, his rival, Felix II, was a decided Arian; but there is a dispute about his legitimacy, some regarding him as an anti-pope, although he has a place in the Romish Calendar of

Saints, and Gregory XIII (1582) confirmed his claim to sanctity, against which Baronius protested.

“In the Pelagian controversy, Pope Zosimus at first endorsed the orthodoxy of Pelagius and Celestius, whom his predecessor, Innocent I, had condemned; but he yielded afterwards to the firm protest of St. Augustine and the African Bishops.

“In the Three-chapter controversy, Pope Vigilius (538–555) showed a contemptible vacillation between two opinions, first endorsing, then a year afterwards condemning (in obedience to the emperor’s wishes) the Three Chapters (*i. e.*, the writings of Theodore, Theodoret and Ibas); then refusing the condemnation; then, tired of exile, submitting to the fifth Ecumenical Council (553), which had broken off communion with him; and confessing that he had unfortunately been the tool of Satan, who labours for the destruction of the Church. A long schism in the West was the consequence. Pope Pelagius II (585) significantly excused this weakness by the inconsistency of St. Peter at Antioch.

“John XXII (d. 1334) maintained, in opposition to Nicholas III and Clement V (d. 1314), that the apostles did not live in perfect poverty and branded the opposite doctrine of his predecessors as heretical and dangerous. He also held an opinion concerning the middle state of the righteous, which was condemned as heresy by the University of Paris.

“Contradictory opinions were taught by different popes on the sacraments, on the immaculate con-

ception of the Virgin Mary, on matrimony, and on the subject of the temporal power of the Church.

“But the most notorious case of an undeniably official endorsement of heresy by a pope is that of Honorius I (625–638), which alone is sufficient to disprove papal infallibility, according to the maxim : *falsus in uno, falsus in omnibus*. This case has been sifted to the very bottom before and during the Council, especially by Bishop Hefel and Pere Gratry. The following decisive facts are established by the best documentary evidence :

1. “Honorius taught *ex-cathedra* (in two letters to his heretical colleague, Sergius, Patriarch of Constantinople) the Monothelite heresy, which was condemned by the sixth Ecumenical Council, *i. e.*, the doctrine that Christ had only one will, and not two (corresponding to His two natures).

2. “An Ecumenical Council, universally acknowledged in the East and in the West, held in Constantinople (680), condemned and excommunicated Honorius, ‘the former Pope of Old Rome,’ as a heretic, who with the help of the old serpent had scattered deadly error. The seventh Ecumenical Council (787), and the eighth (869) repeated the anathema of the sixth.

3. “The succeeding popes down to the eleventh century, in a solemn oath at their accession, endorsed the sixth Ecumenical Council, and pronounced ‘an eternal anathema’ on the authors of the Monothelite heresy, together with Pope Honorius, because he had given aid and comfort to the

perverse doctrines of the heretics. The popes themselves, therefore, for more than three centuries, publicly recognized, first that an Ecumenical Council may condemn a pope for open heresy, and secondly that Pope Honorius was justly condemned for heresy. Pope Leo II, in a letter to the emperor, strongly confirmed the decree of the Council, and denounced his predecessor Honorius as one who 'endeavoured by profane treason to overthrow the immaculate faith of the Roman Church.' The same pope says, in a letter to the Spanish Bishops: 'With eternal damnation have been punished Theodore, Cyrus, Sergius—together with Honorius, who did not extinguish at the very beginning the flame of heretical doctrine, as was becoming to his apostolic authority, but nursed it by his carelessness.'

"This case of Honorius is as clear and strong as any fact in church history. Infallibilists have been driven to desperate efforts. Some pronounce the acts of the Council, which exist in Greek and Latin, downright forgeries (Baronius); others, admitting the acts, declare the letters of Honorius forgeries, so that he was unjustly condemned by the Council (Bellarmin)—but without a shadow of proof; still others, being forced at last to acknowledge the genuineness of the letters and acts, distort the former into an orthodox sense by a non-natural exegesis, and thus unwillingly fasten upon ecumenical councils and popes the charge of either dogmatic ignorance and stupidity or malignant

misrepresentation. Yet, in every case, the decisive fact remains that both councils and popes for several hundred years believed in the fallibility of the pope, in flat contradiction to the Vatican Council. Such acts of violence upon history remind one of King James' short method with Dissenters: 'Only hang them, that's all.' "

We may add that there is a flat contradiction between the Bull "Unam Sanctam" of Boniface VIII (see Appendix, Document G) and the Encyclical of Pope Leo XIII, on the Christian Constitution of States. The Encyclical says: "The Almighty, therefore, has appointed the charge of the human race between two powers—the ecclesiastical and the civil; the one being over divine, the other over human things. Each in its kind is supreme." By comparing the two deliverances, the reader can readily see that they do not teach the same thing, but contrary things. To avoid the force of it, Romanists might contend that the Encyclical was not an ex-cathedra deliverance. But we should like to ask: Is the subject he treats of not a moral subject, is it immoral or unmoral? Is he not teaching all Christendom? Is he not speaking as pope of the whole Church? Is he not giving a definition concerning the rights of the Church? What does it lack, if it is not ex-cathedra?

(3) *Papal infallibility is unscriptural.* Catholic theologians adduce five classes of Scriptures to sustain their claim to infallibility. These Scriptures are said to teach:

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1. That the Israelites had a supreme, infallible judge in the person of the high priest. (Deut. xvii. 8-13 and 1 Cor. x. 6 are the passages used.)

2. That an inerrant teacher in the New Testament Church was predicted in the Old Testament. (See Isaiah lix. 21.)

3. New Testament passages are brought forward to show that the Church is a final arbiter, and inerrant in matters of faith and morals (1 Tim. iii. 14, 15 and Matt. xxviii. 18-20).

4. Those passages which set Peter forward as the principal speaker, the one preferred by the Master, the leader, etc., etc. The fact that his name appears first in the lists of the apostles. They cite such Scriptures as Acts v. 28 ff., Luke xxii. 32, John xxi. 15-17, Acts xv. 1-32.

5. But the one fundamental passage on which Rome relies for infallibility is Matt. xvi. 16-19, more especially verse 18, "And I say unto thee that thou art Peter," etc.

That the Israelites had a high priest whose ex-cathedra definitions regarding faith and morals were considered as infallible, is not proven by the texts cited and it is disproved by the history of the Jews. The Scripture used to prove it refers only to such matters as "blood" and "blood," "cause" and "cause," "leprosy" and "leprosy." Their functions were judicial rather than legislative. The New Testament verse, 1 Cor. x. 6, says, "These things were done in a figure of us." It also says, "We should not covet evil things." It

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has no reference to the perpetuation of a certain form of judiciary, but it teaches us that we are to avoid the evils into which the Jews fell.

Isaiah lix. 21 says, "This is my covenant with them, saith the Lord ; my spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever." Not until it is proven that to speak for God is to be infallible, can that Scripture be twisted into a foundation for the papal claims.

The third class of texts shows that the Church is the pillar and ground of the truth and that Christ will be always with the Church. If Jesus' presence necessarily gives infallibility, then all Christians are infallible, for all have His presence. To be the pillar and ground of the truth does not imply inerrancy in giving out the truth.

That Peter was first in the list of the apostles has nothing to do with the claim that he and his successors in office were to have the peculiar prerogative of infallibility in giving definitions of doctrine. Luke xxii. 32 is cited in the most important part of the decree : "I have prayed for thee that thy faith fail not, and when thou art converted confirm thy brethren." But Jesus prayed for all His disciples. See His prayer for them as recorded in John xvii. Christians are everywhere taught to strengthen their brethren. John xxi. 15 describes the scene on the shore of

Galilee where Jesus thrice asks Peter if he loves Him. Three times He receives the affirmative answer, and three times is Peter exhorted by the Master. The commands given Peter, "Feed my lambs," "Tend my sheep," and "Feed my sheep" have nothing peculiar in them. If they implied infallibility and supremacy, then no one but Peter and his *papal* successors could teach or govern the Church. Bishops and priests would be disqualified.

The basic Scripture, "Thou art Peter and on this rock I will build my Church, and the gates of hell shall not prevail against it," is really the only Scripture which could possibly have a peculiar application to Peter. The passage, "Whatsoever you shall bind on earth, shall be bound in heaven," etc., is spoken to all the apostles. Inasmuch as the verse, "Thou art Peter," etc., is made to mean so much, we can well afford to examine it at some length. There are two good reasons why thoughtful Catholics cannot afford to accept the exposition which founds the infallibility of Peter and his successors in office on this Scripture.

First, the rock nature that was in Peter was not there by natural birth nor by the arbitrary decree of Almighty God. It was put there by Jehovah when Peter was in a frame of mind to receive it. Shortly after he was called a rock, he relaxed his hold on God a little, and for the time being, instead of being called "rock" he was called "Satan" or "adversary." Peter would never have been called rock had he not received the purifying in-

fluences of God into his heart and life. Nor would he have continued to be called a rock if he had not remained in that condition.

If this is the correct exegesis, the edifice which was to be built upon Peter was to be of the same material as the foundation. Peter's successors would be either a part of the foundation or a part of the edifice. If a part of the foundation, they will have to conform to the conditions submitted to by Peter in order to partake of the qualities of the foundation; that is to say, they must be pure in heart. So no corrupt pope can possibly take his place along with Peter as a part of the rock foundation of the Church.

But if, after the foundation was laid in Peter by Jesus Christ, there is no need of further work being done at the base, then it would seem that the popes would have to enter into the edifice. If the superstructure is of the same material as the groundwork, then no corrupt pope can enter into it. But you have the anomaly of several wicked popes who neither partook of the rock foundation nor of the Church itself; yet they were at the time the supreme authority in the Church, both in matters of jurisdiction and faith. If these wicked popes were a part of the Church, it cannot be maintained that the Church was at those times "a perfect, visible organization."

The writings of the Apostle Peter were themselves subjected to the decisions of the authoritative bodies of the Church. So were those of Paul.

Matthew, Luke, Mark, James, John and Jude which were admitted into the canon. Their writings depended somewhat on the Church as to whether or not they should be received as norms of Christian truth. This is not the same as setting Peter up as chief of the apostles, with the faculty of giving final definitions of faith and morals. Much less does it prove that there were to be successors to Peter with such prerogatives. But the popes exceed Peter in that they are said to be inerrant "without the consent of the Church."

Balaam and Caiaphas are brought in to show that wicked men may be infallible. It would be just as easy to drag Balaam's ass into the controversy. But to utter a prophecy or a great truth is one thing, while to be an oracle on which the whole Christian world may and must blindly rely for infallible instructions is another and very different thing. That God almighty would set a wolf to watch His flock of sheep is unthinkable, and that is what He would be doing were He to put the whole Christian world in the hands of a wicked pope. According to these views, especially as set forth in the quotation from Gibbons, as given above, purity of life is not what is needed in the head of the Church, but simply divine guidance in giving forth definitions. Would devout Roman Catholics be willing to have a succession of Caiaphases or Balaams or Balaam's asses occupy the chair of infallibility?

It sounds strange to Protestants to lay so much

stress on definitions and knowledge and so little on character. If the head is exempt from living a correct life, why not the members? If the head can be a real pope and wicked, why cannot one be a member and a real loyal member and yet wicked? The expression used by Gibbons is rather significant—"so *unfortunate* as to lead vicious lives." He certainly chose an unfortunate word. Rome evidently regards orthodoxy as vital, while a virtuous or vicious life is merely a matter of good or bad fortune.

Second: the passage, "On this rock I will build my Church," etc., cannot be accepted by a loyal Catholic as conferring supremacy and inerrancy on Peter and his successors, because the doctrine has not the "unanimous consent of the fathers."

The American Tract Society of New York has published a treatise entitled "An Inside View of the Vatican Council." This includes a speech prepared by the Most Reverend Archbishop Kenrick, of St. Louis. I quote from pages 107, 108: "In a remarkable pamphlet 'printed in facsimile of manuscript,' and presented to the fathers almost two months ago, we find five different interpretations of the word rock in the place cited, the first of which declares (I transcribe the words) 'that the Church was built on Peter; and this interpretation is followed by seventeen fathers, among them by Origen, Cyprian, Jerome, Hilary, Cyril of Alexandria, Leo the Great, Augustine.

"The second interpretation understands from

these words, On this rock will I build my Church, that the Church was built on all the apostles, whom Peter represented by virtue of the primacy. And this opinion is followed by eight fathers—among them Origen, Cyprian, Jerome, Augustine, Theodoret.

“The third interpretation asserts that the words, On this rock, etc., are to be understood of the faith which Peter had professed—that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the Church. This interpretation is the weightiest of all, since it is followed by forty-four fathers and doctors—among them, from the East, are Gregory of Nyssa, Cyril of Alexandria, Chrysostom, Theophylact; from the West, Hilary, Ambrose, Leo the Great; from Africa, Augustine.

“The fourth interpretation declares that the words, On this rock, etc., are to be understood of that rock which Peter had confessed, that is, Christ—that the Church was built upon Christ. This interpretation is followed by sixteen fathers and doctors.

“The fifth interpretation understands by the name of the rock the faithful themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the Church is built.’

“Thus far, the author of the pamphlet aforesaid, in which may be read the words of the fathers and doctors whom he cites.



"From this it follows, either that no argument at all or one of the slenderest probability is to be derived from the words, On this rock will I build my Church, in support of the primacy. Unless it is certain that by the rock is to be understood the Apostle Peter in his own person, and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of papal infallibility, but even in support of the primacy of the Bishop of Rome. If we are bound to follow the majority of the fathers in this thing, then we are bound to hold for certain that by the rock should be understood the faith professed by Peter. . . ."

Jesus evidently did not understand Peter's commission to be unconditional, for a short time afterwards He rebuked him severely. God has never conferred spiritual gifts and prerogatives on men unconditionally. Witness Saul, David, Judas, the Hebrew people.

Jesus extended Peter's authority to all the apostles. In John xx. 19, 21, 23, He breathes on them all and says, "Whosoever sins ye remit, they are remitted," etc.

Christ rebukes such ambitions as are involved in an infallible papacy and an arrogant hierarchy. "Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven" (Matt. xviii. 3, 4). "He that will be first

among you shall be your servant" (Matt. xx. 27). "Be not you called Rabbi; for one is your Master and all you are brethren. And call none your father upon earth; for one is your Father, who is in heaven. Neither be ye called masters; for one is your Master, Christ." If the title "Father" as applied to Catholic priests meant something less than the words "Rabbi," "Master," and "Father," which Jesus here prohibits, there would be no more harm in calling a priest "Father" than in giving that appellation to a parent. But in view of papal infallibility, the requirement to obey legitimate pastors and to look to them for supervision, at least in matters of education, scientific investigation and general reading; in view also of their absolute power in granting or withholding absolution, nothing more is needed to make them "Fathers" in the sense condemned by Christ.

Peter did not understand that he was head of the apostles or that he had any peculiar prerogatives over the others. His conduct shows that. He was impulsive all through life, but the head pupil is not as a consequence the principal of the school, nor do the brightest pupils usually have the most staying qualities. There is no Scripture showing that Peter ever tried to take charge of the whole Church. His writings indicate that he never understood that he was its head. On the contrary, he writes, "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5).

Again, "The ancients therefore that are among you I beseech, who am myself also an ancient . . . feed the flock of God which is among you, taking care of it, not by constraint but willingly. . . . Neither as lording it over the clergy, but being a pattern of the flock from the heart" (1 Pet. v. 1-3).

St. Paul did not consider Peter as head of the Church, but always acted independently of him, establishing churches, writing epistles, settling church quarrels, etc., etc. In Acts xv. we read of the first general council of the Church. It was held and presided over by James. "Question Box," page 288, makes the reason the multitude held their peace after Peter finished speaking to be that he was regarded as head and infallible. Who ever heard of infallibility being necessary to quiet an audience! But the exact wording is, "And all the multitude held their peace and they heard Barnabas and Paul." After these two finished speaking, it is said, "And after they had held their peace James answered, saying," etc., that is, James as chairman promulgated the decrees of the council. St. Paul, in Gal. ii. 11, 12, referring to another phase of the difficulty which was settled at Jerusalem, says, "When Cephas was come to Antioch, I withstood him to the face because he was to be blamed." "Question Box" insists that no doctrine was here involved. If the reader will peruse that chapter he will find that Paul regards Peter's error as vital to the doctrine of faith. He says in verse 14, "But when I saw that they walked not up-

rightly unto the truth of the gospel, I said to Cephas," etc.

The early Church did not recognize Peter as head. The book of Acts devotes more attention to the doings of Paul than to those of Peter. We find no appeals to Peter from any local Church, but they did appeal to Paul.

Jesus Himself is everywhere recognized as head. Even Peter calls Him "the Chief Shepherd" (1 Pet. v. 4). In Eph. i. 22 and iv. 15 and v. 23, we find such words as the following: "And he hath subjected all things under his feet; and hath made him head over all the Church." "By doing the truth in charity, we may in all things grow up in him, who is the head, even Christ." "The husband is the head of the wife as Christ is the head of the Church."

(4) *Papal infallibility is unnecessary.* The Catholic Encyclopedia, article "Infallibility," says, "*It is assumed:* (a) That Christ founded His Church as a visible and perfect society; (b) that He intended it to be absolutely universal and imposed upon all men a solemn obligation actually to belong to it, unless inculpable ignorance should excuse them; (c) that He wished His Church to be one, with a visible, corporate unity of faith, government and worship; (d) that in order to secure this threefold unity, He bestowed on the apostles and their legitimate successors in the hierarchy—and on them exclusively—the plenitude of teaching, governing and liturgical powers with which He

wished this Church to be endowed. . . . Without infallibility there could be no finality regarding any one of the great truths which have been identified historically with the very essence of Christianity."

Romanism is an inverted pyramid, the apex being Matt. xvi. 13-19. This may be reduced to verses 16-19, and finally the very tip of the pyramid is in verse 18, the finest point being only the following portion of that verse, "Thou art Peter and upon this rock I will build my Church." Just twelve words in the Douay version. From the frequency with which Roman apologists revert to that Scripture, one would think that the whole thing stood on that firm rock. And indeed so far as the Bible is concerned, there is no Scripture that can stand the exegesis which Rome must put upon it in order to uphold her unwarranted claims unless Matt. xvi. 18 means what the infallibilists try to make it mean.

In order to apply their strange interpretation to this verse they find it necessary first to lay down an hypothesis. So after all, Rome does not rest her pompous claims on the Holy Scriptures, as she would fain have us believe, but on certain so-called truths which she would force us to accept before the argument begins. And what are these assumptions? They are simply that Jesus intended to organize the Roman Catholic Church. Why should we assume them? Who says they are true? Is it not the Roman Catholic hierarchy? Are these

claims self-evident? By no means. Then they should not be taken for granted, but proven. In the examination of these assumptions we are really examining the claims of Rome.

Why should Jesus depend on a society to do all His work? He was a priest after the order of the sporadic Melchizedek. Why cannot Jesus, if He is to be with His disciples to the end of the age, communicate His Spirit to any individual just as He did in Peter's case? Peter needed no hierarchy to bring to Him the divine energy and love and truth. The Old Testament patriarchs had direct access to God. But if God must have a society to save men, are we sure that it must be perfect? Neither the men who represent Romanism have been perfect, nor have the operations of its departments been perfect.

Organization is necessary in order to make the programme of our Lord universal and effective, but it is another thing to assume that this organization must be perfect. The family is a holy institution and essential to the existence and well-being of society, but this does not imply that there must be only one family in the world. There are various and diverse systems of education, but they all contribute to the advancement of learning. There is no infallible head to decide questions of science, and yet science constantly progresses. The various professions and industries continue to develop without having a court of last appeal. Imperfect teaching and preaching and counsel are effectively used to improve the spiritual condition of the people and



to deliver them from sin, ignorance and superstition. There is no guarantee that God's truth, however pure at its fountain, will reach the intelligence of any human being undefiled, especially if it must be filtered through the channel of another person's mind and conscience. Each individual must personally receive the decrees of Rome through the medium of his private interpretation just as truly as he receives the teachings of Holy Writ or any other instruction.

Papal infallibility is also unnecessary because the decrees which are given in addition to the plain truths recorded and reiterated in the Bible, spoken by Jesus to the multitudes and taught by the apostles to people of ordinary or inferior intelligence, do not save people from sin. The simple truth is that most of the decrees pronounced by Rome during the past few centuries are largely metaphysical, ecclesiastical and political. Take, for instance, the eighty propositions in the Syllabus of Pope Pius IX. That Syllabus is divided into ten sections, condemning as follows: (1) Pantheism, naturalism, absolute rationalism. (2) Moderate rationalism. (3) Indifferentism, Latitudinarianism. (4) Socialism, Communism, Secret Societies, Bible Societies, Clerico-liberal Societies. (5) Errors on the Church and her Rights. (6) Errors concerning Civil Society. (7) Ethics, Natural and Christian. (8) Christian Matrimony. (9) Errors regarding the Civil Principality of the Roman Pontiff. (10) Errors relating to Modern Liberalism.

A close examination reveals the fact that these pronouncements were not designed to feed the souls, especially of humble people, but to propose and defend the claims of the papacy. For instance: Rationalism, etc., are condemned because we need a revelation to bring to us the truths of God and that revelation must come through the Catholic Church. Latitudinarianism is dangerous because it weakens the power of Romanism. The Church must be free to mingle in national and international politics ; hence, the articles on the temporal power. Of course, they are opposed to secret societies because they themselves are a great secret society. Society must be controlled by Rome and so ethics must be taught by her. Liberalism is inimical to her absolutism. Marriage must be a Catholic institution, for without lordship over the family, Rome would be helpless.

The illustration used by Gibbons, that in order to know a law one would seek not a law book but a lawyer, is disingenuous. He is trying to make out an argument to show the need of an infallible interpreter. If he means that a priest would do for the Bible what a lawyer would do for the law book, the analogy breaks down. Priests are no more infallible than preachers and people in general. If one had access to bishops that would not help the matter much, for they are confessedly fallible. Even the Catholic explanatory notes found in authorized Bibles are not infallible. To appeal to the pope to solve our individual doubts is

impossible. He does not have time to attend to these little things. And if he should give one a private audience, his advice and instructions would not be infallible because not imparted *ex-cathedra*.

If the individual must depend on the printed decrees of the present and former popes, he is not applying to a lawyer to explain the law book, but hunting up decisions of supreme and inerrant judges, some of whom lived, promulgated, wrote, commanded, sinned, confessed, and died hundreds of years ago. It is not the living, infallible voice of the Church which Catholics hear generally, but voices from the tombs of dead popes, echoed by fallible priests.

The objection that ignorant people might be harmed by reading the Bible and that there must be a learned clergy headed by an infallible pope to expound it, is beside the mark. The Roman clergy are not superior to the Protestant in learning, and if they were, that is not the real reason why the Bible is usually kept from ignorant people. If it were a question of learning, then educated and discerning people in and out of the magisterium of the Catholic Church could safely read the Bible, while ignorant priests should be deprived of its use the same as other people. Moreover, Rome acknowledges that it has generally been learned men, many of them priests, who have started what Rome calls heresies. It is not a question of learning but of abject submission to Rome which enables one safely to read the Bible. As a

matter of fact, however, it is the ignorant who are deprived of the use of the Bible, for the simple reason that it can be done, while the intelligent will not usually stand for it. Why is this? Simply because it is not safe to allow the people to compare the teachings of the Bible with the teachings of Rome. So far as possible, Rome is careful to deprive the people of both the Bible and the ex-cathedra decrees, for it would unsettle their faith to compare the two.

(5) *Papal infallibility is fraudulent and sinful.*

1. In 1 John ii. 4 we find a clear statement which applies to all the wicked popes of history: "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." Other Scriptures are of similar import. Psalm xxiv. 14 (Douay version), "The Lord is a firmament to them that fear him, and his covenant shall be made manifest to them." 1 Cor. ii. 14, 15, "The sensual man perceiveth not these things that are of the Spirit of God; for it is foolishness to him and he cannot understand; because it is spiritually examined. But the spiritual man judgeth all things; and he himself is judged of no man." 1 John ii. 9, "He that saith he is in the light, and hateth his brother, is in darkness until now." In 1 John iii. 15 we have, "Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself."

It is generally agreed that there have been several bad popes. According to the above Scriptures,

the chain is broken by *one* bad pope. The condemnation stated in the Scriptures quoted certainly falls on those who answer to the description. And the wicked popes answer the description. They did not keep the commandments of God, they did not fear the Lord, they were sensual and unspiritual, they hated their brothers, they systematically committed sin without repenting of it. It logically follows that they are condemned in the very words of the Scripture and with the clear-cut authority of the Almighty Himself. The Bible, in effect, calls perverse popes "liars"; it shows that they "do not understand," are "in darkness," are "of the devil," are "murderers." For this sort of a man to be at the head of the Church is not only ruinous to the man himself, but demoralizing to the Church.

2. By forestalling thought the pope endeavours to throttle the freedom of human beings. The consequences have been inimical to science, industry, peace, prosperity and all the desirable things of life. That Rome has done this is plain to one who will study Italy as it is now and as it was before 1870. (See Bibliography, "Roman Catholic Church in Italy.") When men will submit to infallibility they become cowardly, fanatical and weak. A resort to persecution is a confession of a despicable, effeminate weakness.

From the oath which every priest must now take, we extract the following: "Wherefore, Most firmly, I retain and to my last breath will I

retain the faith of the fathers of the Church concerning the sure endowment of truth, which is, has been, and ever will be in the succession of the Episcopate from the Apostles (It. Irenæus IV, c. 26), not in such a way that we may hold what seems best and most fitting according to the refinement of each stage, but that we never in any different wise understand the absolute and unchangeable truth preached from the beginning by the Apostles." The author of the "Letters to his Holiness Pope Pius X" says, pages xxi, xxii, "Let us delay on this oath a moment; according to a *Motu Proprio* dated the twenty-ninth of June, 1910, all candidates for the degree of Doctor of Sacred Scriptures must solemnly swear that the decrees on Biblical matters issued by the Roman see, and the decisions of the Biblical Commission already announced and in future to be announced shall be their supreme rule and guide and that they shall never depart from them in speech or in writing.

"Whatsoever, therefore, the evidence which the future study of these doctors of Sacred Scripture may discover to them, they have vowed themselves to the end of their lives to reject every liberal opinion.

"Of course to such men science is impossible; an impartial mind they cannot pretend to possess; and the abjuration which they have made of the rights of intelligence and personality is an action essentially degrading and immoral. It is possible without guilt to sell our bodies into slavery but our



minds never." But this vow is not new. The Creed of Pius IV requires about the same thing.

3. By carefully worded decrees and by leaving it in doubt as to whether a given pronouncement is *ex-cathedra* or not, the Roman Catholic Church, at its fountain-head, practices a systematic course of deception. Roman apologists who represent their claims to non-Catholics are broad and sweeping when they treat of the immense advantages coming from an authoritative, infallible Church. They do not break up into sects, they have an inerrant voice, etc., etc. But when you come to examine closely the nature and scope of this infallibility they begin to hedge and retreat. In one breath it is set forth as so stupendous and all-pervading as to give absolute authority to practically everything the Church does and says. In the next breath it has dwindled until you can scarcely find it and when found it is insignificant.

4. By misrepresenting the essentials of salvation, making it hinge on accurate knowledge or on assent to some one else's definitions concerning faith and morals, the whole plan of redemption is tortured into a radically different system from the one inaugurated by Jesus Christ.

5. The Pope of Rome is a blatant blasphemer when he claims so much for himself. Peter gives an accurate description of corrupt popes: "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped

from them who live in error. While they promise them liberty, they themselves are the servants of corruption" (2 Pet. ii. 18, 19).

Schaff's "Creeds of Christendom," Vol. I, pp. 181, 182, has this to say: "Absolute power, especially of a spiritual kind, is invariably intoxicating and demoralizing to any mortal man who possesses it. God Almighty alone can bear it, and even He allows freedom to His rational creatures. The reminiscence of the monstrous period when the papacy was a football in the hands of bold and dissolute women (904-962), or when mere boys, like Benedict IX (1033), polluted the papal crown with the filth of unnatural vices, could not be quite forgotten. The scandal of the papal schism (1378-1409), when two and even three rival popes excommunicated and cursed each other, and laid all Western Christendom under the ban, excited the moral indignation of all good men in Christendom, and called forth, in the beginning of the fifteenth century, the three Councils of Pisa, Constance and Basle, which loudly demanded a reformation of the Church, in the head as well as in the members, and asserted the superiority of the Council over the pope.

"The Council of Constance (1414-1418), the most numerous ever seen in the West, deposed two popes—John XXIII (the infamous Balthasar Corsa, who had been recognized by the majority of the Church), on the charge of a series of crimes (May 29, 1415), and Benedict XIII, as a heretic who sinned against

the unity of the Church (July 26, 1417), and elected a new pope, Martin V (Nov. 11, 1417), who had given his adhesion to the Council, though after his accession to power he found ways and means to defeat its real object, *i. e.*, the reformation of the Church.

"This Council was a complete triumph of the Episcopal system, and the papal absolutists and infallibilists are here forced to the logical dilemma of either admitting the validity of the Council, or invalidating the election of Martin V and his successors. Either course is fatal to their system. Hence, there has never been an authoritative decision on the ecumenicity of this Council, and the only subterfuge is to say that the whole case is an extraordinary exception; but this, after all, involves the admission that there is a higher power in the Church over the papacy."

(6) *Papal infallibility is impossible.* No human language can lend itself to the absolutely accurate transmission of those forms of truth which cannot be proven by investigation or tested by experience. Words, whether written or spoken, are wonderful things. But words are only symbols. They represent facts and forces, states of mind, purposes of the will, deeds of the invisible spirit. They are not realities in themselves, but stand in the place of realities. Neither can they remain stationary, for everything else moves. They must be interpreted in view of the passing events of their time. Language itself is variable; it changes with

the people who use it. Besides, it is not sufficiently accurate as to admit of only one meaning. Words are born, they grow, reproduce, decline and die. A word or phrase may mean one thing in a given century or decade, and another thing at another period, as *e. g.*, the word "manufacture," which meant at first to make by hand. It now means almost altogether to make by machinery. The word "idiot" meant originally a private person, not holding public office. Words may have several different meanings: *e. g.*, "charity" may mean love, beneficence or liberality in judgment.

There are three steps in the process of getting truths formed in one mind and transmitted to another. First, the image must be formed. This image is supposed to conform to the reality. We need not enter into the metaphysics of that. We simply believe that the outside world pictures itself in our mind and that we can rely on the picture as being a true one. Second, there must be something done to make an impression on the senses of the one who is to receive the image to be conveyed. It may be by gesticulation, or facial expression, or crying or laughing. It may be by artificial speech, either by means of sound or sight, that is, spoken or written. Third, the recipient must form anew in his own mind the picture which was intended for him. If it is certain that the popes understand with perfect accuracy the truths which they would promulgate, they have only gone one-third of the way in their effort, for the purpose is not their own

personal guidance but the guidance of others. If they use a dead language it does not preclude the necessity of going back to the time when Latin was a living stream.

If we are sure that the pope is able to apprehend the truths of God on a given dogma that does not in the least assure us that he can reproduce by means of human speech the concepts formed in his own mind. When his ideas have been put on paper we are not through with them yet. How shall they be interpreted? What did the writer mean by the words, phrases, sentences and paragraphs employed? The punctuation could radically change the sense of the statement, as in the case of the barber who had on the outside of his shop the sign, "What do you think! I'll shave you for nothing and give you a drink!" while on the inside it read, "What! do you think I'll shave you for nothing and give you a drink?"

There are two differences between the Protestant doctrine of the infallibility of the Bible and the Catholic doctrine of the infallibility of the pope. First, Protestants believe that "the letter," even of the Bible, "killeth, but the Spirit giveth life." The Holy Spirit is indispensable to a correct understanding of the Scriptures. They believe that the Holy Spirit's presence is needed in the individual and not simply in the head of the Church. Their idea is that if one is to know God personally he must have His presence as his own personal teacher. Second, the kind of truths

which the Holy Spirit teaches us are not the meta-physical dogmas found in the pronouncements of popes, but the warm, life-giving, experimental truths which we find in such Scriptures as the Gospel of John, the Epistles of Paul, the prophecies of Isaiah.

Now, that we have seen that papal infallibility is impractical, contrary to facts, unscriptural, unnecessary, sinful and impossible, let us ask, suppose it were true, what fruits would it actually and logically yield? It cannot preserve the pope from sin and crime. It cannot keep him from commanding the faithful to do wicked things; it cannot prevent error from being believed and taught by the rest of the hierarchy, from the cardinals down. It cannot save the hierarchy from doing wicked things and commanding that they be done. It cannot guarantee itself being comprehended by the whole world of not-popes, for all these are fallible. It could only prevent the pope himself from having erroneous views and that only when he has a spell of infallibility on him.

Rome's unity of teaching could not possibly mean that the fallible teachers have been always in harmony with each other or with the infallible. It does not mean that Catholic theologians are divinely kept from error before the necessary pronouncements are given. In a work published by D. & J. Sadlier & Co., N. Y. (Catholic publishers), entitled "Controversial Discussion between the Rev. Thomas Maguire, and Rev. Richard T. P.

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Pope" (see Bibliography), occur these words of Maguire, the Catholic, page 60, "I am opposed to the doctrine of the pope's infallibility. It is imposed upon me by Mr. Pope—but I have already stated that it forms no part of the doctrine of the Catholic Church, and it is not received by the Catholics throughout the world." But that discussion took place in 1827. It was perfectly harmless for a Catholic then to believe the Protestant error that the pope was not infallible! In the debate between Bishop Purcell and Alexander Campbell, Purcell says, page 23, referring to DuPin's account of the opinions of the bishops of the third century "but he says they did not believe the see of Rome infallible. This is granting to the Catholics the whole mooted question. The question is clearly settled by this admission. Appeals were lodged before the bishop of Rome, though he was not believed to be infallible. Neither is he now. No enlightened Catholic holds the pope's infallibility to be an article of faith. I do not, and none of my brethren that I know of do." The only unity possible is, as we have said, that of the popes with themselves and with each other, and that only when giving ex-cathedra definitions. We have seen that even this slender thread of unity has been broken in many places.

The impiety of the claim to infallibility undermines the pretense to holiness of doctrine. Out of this perversity has developed a whole system of deception in order to make good the claim. Every-

thing is bluster and assurance and certainty before you begin to penetrate the sham. When the inquiry is made one explanation follows another until you wonder what use there is for this boasted inerrancy. The plenitude of teaching which forbids any one outside of the teachers authorized by Rome to give any instruction at all in religious matters and very little if any in science and philosophy, is an arrogant, impious claim which the world will not allow. If it were permitted progress would soon come to a standstill.

### III

#### ROME'S IDEA OF WORSHIP

**R**OMANISM has three elements in her worship. First: the sacraments. Second: certain things which heighten and prepare for the sacraments. The sacramentals are specially designed for this purpose, but architecture, images, relics, an unknown tongue, etc., etc., tend to impress the people with the solemnity of the religious ceremonies. Third: preaching has an element of worship in it. As the sacrament is the central thing, we shall deal specially with that. (For decrees on sacraments, see Appendix, Document D, Sess. VII, Canon VI. For the Catholic doctrine concerning the sacramentals, see Appendix, Note V.)

#### I. THE SEVEN SACRAMENTS

Three of these can be received without sacrilege only once in a lifetime: Baptism, Confirmation, and Holy Orders, all of which are supposed to leave an indelible mark on the soul.

The doctrine that the sacraments confer grace in and of themselves is peculiar to Rome. In a special decree of the Council of Trent it is asserted that a priest in mortal sin is not thereby disqualified for administering the sacraments. (See Appendix, Docu-

ment D, Sess. VII, Canon XII.) While immorality on the part of a priest does not invalidate the sacrament, the lack of intention to do what the Church intends is fatal to its validity. In a manual for priests entitled "*Prontuario de Teologia Moral*," we find that the danger that a priest might not intend to do what the Church does is very great. It says, page 167, "The failure in the duty of having the intention is very easy when the priest is too much occupied with persistent ideas which absorb or take away his thoughts. For this reason the priest, for fear of not controlling his imagination, should always watch a great deal and keep himself well in hand when he sits in the confessional." The writer of the manual then gives the following dangers: drowsiness from loss of sleep, overmuch sorrow, absent-mindedness on account of habits of study, distractions in time of war and political strife, some dominating passion, the mercenary spirit, and rapidity in the performance of the sacrament. (See Bibliography.)

The peculiar advantage which the sacraments offer, and which is the shame and curse of Rome, is that they do for us that which would otherwise require thorough repentance, particularly in the case of absolution, and save or damn people regardless of their own wills, as in the case of infant baptism. Liguori, Vol. I, p. 167, says, "It is true that a Christian may put himself in a state of grace with simple contrition; but this remedy is not so easy and sure as the reception of the sacrament of

penance for which simple attrition suffices." Let it be remembered that attrition is imperfect contrition, that is, sorrow on account of the harm done us or our fellow men and not on account of love to God. Rome also holds that one may retain his faith while he has not love. (See Appendix, Document D, Sess. VI, Canon XXVIII.) The Bible is diametrically opposed to said doctrine. 1 John iv. 8, "He that loveth not knoweth not God." Rom. v. 1, 2, "Being justified therefore by faith let us have peace with God through our Lord Jesus Christ; by whom also we have access through faith into this grace wherein we stand." Rom. i. 16, "For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." John iii. 18, "He that believeth in him is not judged; but he that doth not believe is already judged because he believeth not in the name of the only begotten Son of God." These Scriptures show that faith saves, also that love saves. Both are indispensable to salvation. No one can have saving faith in God without loving both God and man. The Lord's Prayer teaches that no one can be forgiven who does not forgive. "If you will not forgive men neither will your Father forgive you your offenses." It is impossible to please God without faith. Neither can we know God without love. Faith is the giving of one's self to God. This cannot be done without love.

Let us examine the sacraments one by one:

(1) *Baptism*. This is of two kinds—infant bap-

tism and adult baptism. The infant by being baptized is saved from *limbus infantum*. Here we have a good test of the system. God has put His whole plan of salvation in the hands of a hierarchy, consisting of those who are to administer His grace. These, from the pope down to the parish priest, do not need to be moral or intelligent. In the case of infant baptism, in order to meet emergencies, Romanists admit the validity of the sacrament performed by a Protestant minister or even by a layman. But for the babies of the Church of the Disciples or of the Baptist Church they hold out no hope. For adults there is some chance on the ground of inculpable ignorance; but none for infants whose parents happened to disbelieve in Rome's particular dogma.

Adult baptism. This is for those who were not baptized in infancy. It is said to confer the grace of salvation.

(2) *Confirmation*. As baptism gives salvation, confirmation confers the Holy Spirit. The seven graces which the individual is supposed to receive at that time are: wisdom, understanding, counsel, knowledge, fortitude, piety, and the fear of God. The administrator is the bishop. The age in which to receive it is about seven years. To receive it one must be in a state of grace, that is, free from mortal sin, and is supposed to have had some instruction in Catholic doctrine.

(3) *The Eucharist*. The principal difference between the Romanist and Evangelical views of this matter is the doctrine of Transubstantiation.



It is claimed that the bread and wine are, by the authority of the priest, changed into the body and blood of our Lord. It is not stated whether it is the earthly or the glorified body of Jesus which good Catholics eat. If Rome is correct, the apostles must have eaten His literal, earthly body the night before His crucifixion, for there was no glorified body at that time to be eaten. The Douay Bible, by way of comment on Matt. xxvi. 26, "*This is my body,*" says, "He does not say, *this is a figure of my body*, but *this is my body* (2 Council of Nice Ac. 6). Neither does He say, *in this* or *with this* is *my body*; but absolutely *this is my body*; which plainly implies transubstantiation." We can hardly accuse any of the disciples of cannibalism after the resurrection. There was an earthly body before the resurrection but not afterwards. But that makes a radical change in the nature of the sacrament. The apostles began by eating an earthly body but afterwards ate something else.

Against the exposition which makes that a figurative expression, Rome insists on a bald literalism which she does not dare apply elsewhere, and not consistently even in this case. Let us see. "*This is my body.*" What was His body? That particular piece of bread which Jesus held in His hand at that time. That is to say, He had two bodies, one was in His hand and the other was standing before the disciples. He also meant to say that every other piece of bread which was subjected to the

same treatment was His body. But what did He do to that piece of bread? Did He pronounce some Latin phrases over it? By no means, for He did not speak to the people in the Latin and the Roman missal was not then in existence. Jesus is called "the *Lion* of the tribe of Judah." He calls Himself the *light* of the world, the *door* into the sheepfold, the *shepherd*, etc., etc. In John xv. 5 He says, "I am the *vine*, ye are the *branches*." He calls His people *salt*. He pronounces Peter a *rock*. Paul calls the apostles *stones*. If the little adjective *this* is to determine the question, what shall we say of that passage found in 2 Kings xxiv. 17 (Douay)? "David said to the Lord, when he saw the Angel striking the people, it is I that have sinned, I have done wickedly; *these* that are the sheep, what have they done?" Was the substance of those people changed into the substance of sheep, leaving only the accidents of human beings? It does not say *sheep* in general, not *the sheep*, but *these that are sheep*. They are not said to be *similar to sheep* or *illustrated by the figure* of a sheep, but they *are sheep*. In Matt. xvi. 18 we find Jesus saying to Simon, son of Jonah, "I say to thee that *thou art a rock*," not the *figure of a rock*, not *represented by a rock*, but "*thou art a rock*." Could it be that the substance of the apostle was changed into the substance of a rock while there remained only the accidents of an apostle?

1. What is it that is eaten? The following elements must be taken into account: the substance

of Jesus' body, the substance of bread and wine, Jesus' soul, Jesus' divinity, the accidents of bread and wine, the accidents of Jesus' earthly body. We assume that His glorified body, His soul and His divinity have no accidents. Rome, let it be remembered, reasons by a metaphysical process that colour, shape, smell, weight, figure, taste, etc., are accidents and that the substance of material things lies back of all these phenomena.

The Catholic does not eat the substance of bread and wine, for the priest has extracted that by the use of a Latin formula. The accidents of Jesus' earthly body cannot be considered, for that body was transformed nineteen centuries ago. There is, therefore, nothing to be eaten but the soul of Jesus, the divinity of Jesus, the substance of His body and the accidents of bread and wine.

2. Results of the process. Incidentally, the communicant receives a small portion of nourishment from the bread, also from the wine if it is unfermented, or a little stimulation if it is fermented.

We suspect that the substance of the Lord's transubstantiated body has no food value at all, so far as the physical bodies of people are concerned. We should like to have the infallible Church pronounce *ex-cathedra* on that so we can know what ought to be believed.

The benefit proposed is the nourishment of the spirit by means of eating the body, soul and divinity of Jesus.

3. Implications of transubstantiation. If the doctrine is true that figure, weight, colour, taste, etc., are accidents and that the substance may be changed without affecting these outward appearances, then the oxygen, hydrogen, nitrogen, or to put it another way, the gluten, water and starch which go to make bread are also merely accidents. I dare say that no papist would hazard his theory on the proposition that a chemist would find a change wrought by an officiating priest in the properties of bread. There is exactly as much nutriment in bread from which the substance has been eliminated by transubstantiation as there is in bread which has not been so treated. There can be no doubt that the accidents of eucharistic bread would go through the same changes when operated upon by the juices of the stomach as common bread where both accidents and substance are eaten. A specialist could easily test it by cleansing a man's stomach just before the sacrament and by pumping up and examining the contents after the sacrament. If we are to admit metaphysics into the argument why not introduce science as well? Must we believe that the substance of bread is incidental? If so, then the substance of all food is incidental. More than that, the substance of all material things is incidental.

The doctrine either implies that the priest by his miracle increases the amount of divinity in the universe or else he intensifies God's power and efficacy in a given spot. This can be done, it is

held, if there is a duly authorized priest, a piece of bread, the proper formula and the right intention on the part of the priest. We may dismiss the former implication; that is, that the amount of divinity in the universe may be increased by simply stating that it cannot be done. But shall we believe that Jehovah will allow Himself to be invoked by Latin phrases, a piece of bread and a Catholic priest? Has God chosen to withhold His grace from all those who will not receive Him into the mouth and swallow Him? We regret the necessity of seeming irreverence in dealing with so sacred a subject as that of our Lord's body, but we did not originate the theory which we are forced to examine. The incongruities to which we refer are due to the absurd doctrine of the "Real Presence" as held by Romanists, not the real, spiritual presence of the risen Lord as realized in the sacrament of the Lord's Supper by Evangelical Christians.

The purpose of transubstantiation is not primarily to give physical nourishment through the accidents of bread and wine, for there is not enough physical food in the elements of the sacrament to amount to much. *Its purpose is to feed the soul through the digestive processes.* Is divinity digestible? Are souls ranked as food? May the invisible substance of the Saviour's body be taken into the system and separated into its constituent elements, so that it may enter into the blood and thence be conveyed and distributed by the veins throughout the human

body? Or does He go direct from the stomach to the brain and spirit?

Why should we be asked to accept a so-called miracle which is radically different from all the miracles recorded in the Bible? They always depend on the evidence of the senses for their verification. If the water which Jesus turned to wine had not tasted, smelled and looked like wine, the transaction would never have gone down in Holy Writ as a miracle. If Rome be correct, those men who reported that Jesus multiplied loaves and fishes on two occasions should have said that He merely changed or created the accidents of fish and bread and that the people ate the accidents and were filled. If God has uniformly honoured our five senses by pronouncing that they are competent witnesses in our courts of human reason why, in this particular instance, should He mock us by sneering at the veracity of our erstwhile faithful friends?

Transubstantiation overturns the principles of ordinary human knowledge. We always believe that phenomena are a true index to reality. We depend on that principle all the time. If substance can change so easily and not affect the phenomena any more than does transubstantiation, substance is worthless.

If this doctrine is true God has set about deliberately to deceive us. If we cannot believe the testimony of our senses, if the reports of chemists are not reliable, if our very food is so capricious



that we cannot tell by any sort of test whether or not the substance is present, how may we be certain about anything?

4. Transubstantiation is a typical Catholic doctrine. Worship should have intermingled thinking, feeling and will. By this falsely-called miracle thought is estopped. It is unfair to slip in an artificial mystery. We have enough of the mysterious already. For example, we can never comprehend how a being can exist who never had a beginning. It is equally impossible to grasp the idea of a series of beings which series never had a beginning. We are unable to analyze life. God, in His fullness, is incomprehensible to us. The future life is beyond our ken. But why should we add to these mysterious things? The real strangeness of transubstantiation is not as to how bread can be bread when it is not, but as to how any one can believe it. It is not necessary to lug in a lot of man-made mysteries and undertake to mix them with those realities which we do not understand. It is as if one should attempt to tie a boy's kite to the tail of a comet. To argue for such a miserable makeshift of a miracle because the world is full of miracles is on a par with the reasoning of gamblers on the ground that all business is uncertain, or of duelists, that life is uncertain and that one is in line with providence who adds to the uncertainty of business or of life. We are asked to believe in transubstantiation on the bare authority of the Catholic Church. We are told that God teaches it,

that it is not an interpretation but a statement of what is. That is a common claim of partisan apologists. It is an interpretation and it cannot successfully be denied. The Church tells us that bread is not bread although it looks and tastes like bread. The same Church tells us that Peter was not petrified after his Lord had solemnly pronounced, according to Catholic interpretation, that he was a rock.

Reason must be surrendered if one is to become or remain a loyal Catholic.

The mass bulks large in Romanism. It is rather an extension of transubstantiation with the idea that the priest is offering again and again a bloodless sacrifice but nevertheless a sacrifice. A very elaborate system of masses has been worked out. (See Schaff-Herzog's "New Encyclopedia.")

(4) *Penance*. This sacrament occupies much more space in the manuals of priests than any other. It involves the whole doctrine of sin and conversion, of relapse and restoration. It has to do very directly with the Catholic idea of the character of God, and one's view of God determines his view of everything. Under this head are included the Confessional, Works of Penance, Indulgences and Purgatory.

Rome's idea of sin is very different from the Scriptural or Protestant view. With the former, sin is a certain entity—a quantity, a quality, which can be measured and calculated. So of her notion of grace. Romanists hold that although Christ's

sufferings were infinitely more than sufficient to atone for the sins of all the race, yet it is necessary for people to suffer temporal pains after forgiveness, both in this life and the life to come. Their theory is that the sufferings of Jesus, the saints and the Virgin Mary, over and above what was needed to meet immediate demands, were stored away in the treasury of the Church. The priests have access to this treasury and may communicate it to others, on certain conditions. Sin has to be paid for somehow. Jesus paid for all our sins and we get absolution through the priest for the mortal sins, *i. e.*, those which would send one to hell. But God has seen fit to require a certain amount of suffering in this life and in Purgatory to heal us of the temporal consequences of sin. So Romanism, like Buddhism, assesses certain works of penance: prayer, almsgiving and fasting, in order to reduce the quantity of pains which are to be suffered. By works of penance you get through the process more quickly and also reduce the amount of suffering by obedience and humility. Venial sins do not need to be confessed but must be cancelled with good works, suffering, hearing mass, etc. To be forgiven mortal sin one must be sorry for it, must suffer, must confess to the proper priest and be absolved by him. This is all regular according to Romanism. The venial sins and the temporal punishment due to mortal sins give all the trouble. We must do works of penance here on earth, suffer in Purgatory, secure the benefit of indulgences by various merito-

rious acts while we live, and it is necessary to get the benefits of the prayers of others after we are dead. The mass is specially designed to benefit those who are in Purgatory.

According to "Catholic Belief," "Confession is an express, contrite, but secret self-accusation to a duly authorized priest of all grievous sins committed after baptism or since the last confession when absolution was received, as far as we can recall them to our memory." Contrition must precede and satisfaction must follow. The *Encyclopedia Britannica*, article "Absolution," says, "It refers to sin actually committed and denotes the setting of a person free from its guilt or from its penal consequences or from both. It is invariably connected with penitence and some form of confession. The Scriptural authority, to which the Roman Catholics, the Greek Church and Protestant equally appeal being found in John xx. 23, 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' James v. 16, 'Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much,' etc. In the primitive Church, the injunction of James was literally obeyed, and confession was made before the whole congregation, whose presence and concurrence were reckoned necessary to the validity of the absolution pronounced by the presbyter. In the fourth century, the bishops began to exercise the power of absolu-

tion in their own right without recognizing the congregations. In consequence of this, the practice of private confession (*Confessio auricularis*) was established, and became more and more common until it was rendered imperative once a year by a decree of the Fourth Lateran Council (1215)."

Cardinal Gibbons says: "Was Jesus Christ to appear in person to every sinful soul and say to each penitent as He said to Mary Magdalene, 'Thy sins are forgiven thee' or did He intend to delegate this power of forgiving sins to ministers appointed for that purpose?"

1. The Confessional. There are several reasons for condemning and rejecting the Confessional:

It lays the emphasis on thoughts, words, desires and deeds, more especially on deeds. Sin is an attitude rather than an act, thought, desire or deed, or a series of the same. A sinner is a sinner even while he is asleep, because his inner self is in rebellion against God. A criminal may be justly captured by officers of the law while he is asleep. If a man were blind, deaf and dumb and should have all four of his limbs cut off, and therefore unable to perform any works, he might be a saint or a sinner according to his attitude to God and man. The whole law is summed up in one brief statement, "Thou shalt love God supremely and thy neighbour as thyself." The current of consciousness may move or leap upward by the energy of the will, according to the fullness of spiritual life.

It may, on the other hand, flow lazily or rush violently downward, as the will and purpose permit or urge. The righteous man is blessed because he meditates, that is, he assimilates and makes the law of Jehovah a part of himself. And he does this all the time, day and night. He prays without ceasing. The current of his spiritual life is constantly kept strong by continual personal contact with the Giver of life.

The priest finds as much difficulty in having an audible voice speak to him, saying, "The sins of this particular penitent are forgiven him," as does the penitent himself, while if it is a spiritual transaction, God can speak as directly to the soul which is to be forgiven as to the priest who pronounces absolution. The only question is, does He do it? According to Rome, God does not speak personally to the individual penitent or to the priest either. There is nothing certain in Romanism except that she is the only Church and she bases that on certain assumptions. (See Chapter II.)

The average man finds it impossible to represent in words the inner states of his soul. The most devout, scholarly and best trained theologian and psychologist finds it impossible to picture in words his most real and deepest self.

If one were capable of giving adequate expression to his whole inner life, covering a period of an entire year, so that a man of deep insight could see him as he is, there yet remains the fact of the current of consciousness which has been flowing on



during the hour of confession. Desires, thoughts, impulses, purposes are rushing pell-mell through his soul. At the end of his confession, to make a clean sweep, he should go back over his experiences which have come to him during the time he has been talking over the past. This process would have to continue indefinitely.

Priests are not clear or uniform in their opinions as to what is a good confession. Liguori, "Moral Theology," Vol. I, p. 113, says, "Those who read in this or that theology the diverse systems formed to elucidate the very obscure matter of the kinds and number of sins, if not very careful, will take those various opinions as solid principles from which the confessor should not depart. . . . In fine, almost nothing can be found in theological sources, that is, Holy Scripture, in the traditions of the fathers or in the canons of the Church, which can clarify this matter."

Priests cannot positively know whether the penitent is thoroughly repentant or not, so that he is left in the uncertainty which Gibbons so much fears. To pronounce the words, "I absolve thee," means nothing unless the penitent is perfectly sure that he has real sorrow for his sin and a real purpose to forsake it. If he can be certain of this as a Catholic, he can be certain of it as a Protestant. But the Protestant has the advantage that he seeks and obtains the direct witness of God's Spirit to his spirit, unless peradventure God cannot or will not commune personally with a Protestant who re-

pents of his sins, loves God and man and surrenders himself to the Lord.

But auricular confession is dangerous, both to the penitent and to the priest. "On July 14, 1901, the *Asino*, a daily newspaper published in Rome, printed in its columns, also in large bills which it caused to be posted up in public places in the chief cities of Italy, the following challenge: 'The *Asino* offers one thousand francs to the Roman Catholic newspaper, *Il Domani d'Italia* of Rome, to the *Cittadine* of Mantua, or to any other paper of the Church which has the courage to publish the Latin text, with an Italian translation, of the passage on 767, of Vol. V, of the Moral Philosophy of Saint Alfonso Maria de Liguori (ed. 2, Ratisbon; approved by Leo XIII, 1879-81), beginning with the words, "*Confessarius non est denunciandus*," to the words, "*aut ad tactus tantum venialiter inhonestas*;" also the passage on page 298 of Vol. VI, beginning "*an semper sit mortale*," to the words, "*in os uxoris*.'" The challenge was never, and we may safely prophesy never will be, accepted. . . . A large part of the book deals with the marriage relation and with the intercourse of the sexes. And in dealing with this subject, his descriptions and insinuations and suggestions and questions are so obscene that any one daring to publish them would be prosecuted for outraging public decency." (Quoted from the "Roman Catholic Church in Italy," by Alexander Robertson, D. D., pp. 153, 154.)

Liguori says ("Moral Theology," Vol. II, p. 142), "It behooves us also, with all the moralists, to establish the principle that the confessor should supply the defects committed by the penitent in his self-examination." On pages 261, 262, the same author says, "It cannot be doubted that the most dangerous and the most lamentable hidden rock which the minister of God encounters in the tempestuous sea of life is the hearing of the confessions of women." After giving various instructions as to how the careful priest may protect himself, he concludes thus: "The confessor should observe all these directions, if he is young, because he has special need of them, and if he is advanced in years, and even old, in order to set a good example to others, also because, as experience shows, that for those who are settled in their habits and for the aged ones, the danger, although a little less, is after all great."

Father Chiniquy, in his "Priest, Woman and the Confessional," gives the questions a priest must ask a woman. But he takes care to put them in the Latin language. He gives many examples where the Confessional has worked ill to confessor and penitent.

Tom Watson was arrested in 1912 for sending obscene matter through the United States mails. The obscene literature was in part quotations from Roman Catholic theologians in which were given instructions to priests as to what they were to ask about in the Confessional.

Of course, there are a great many high-minded

priests; I only refer to the system as practically dangerous. If it were indispensable to the salvation of the people, then there might be some excuse in men taking the risks involved. But it hardly looks reasonable that the Almighty would have inaugurated a plan for the redemption of men which would be so full of temptations to the very leaders of it.

Confession to a priest and dependence on him for absolution is blasphemous. If in the end God must Himself be the judge of the depth and thoroughness of one's repentance, if He has granted no special insight or revelation to the priest, nothing is gained; but much is lost, for in the interim between mortal sin and the confession which is to follow, one is at least greatly embarrassed and hampered in his religious life. Being cut off from divine grace and power, there is little incentive for a Catholic sinner to be heartily sorry for hidden sins and begin to lead a new life while he is unable to reach the priest whose absolution he regards as indispensable to forgiveness and peace. Our Christian life should be continuous. Obstructions should be removed at once. If one feels that his personal contact with God is interrupted until he has received absolution, it is very unlikely that he will have the heart to throw himself into the hands of an ever merciful God and have his spiritual tone restored. He is putting a man, hampered by the flesh, in the place of the Great Spirit who is always everywhere.

2. The works of penance. The catechism of Pius X says, "Penance is imposed because ordinarily, after sacramental absolution which forgives eternal punishment, there still remains some temporal debt which must be paid in this world or in Purgatory. . . . The penance ordained by the confessor is usually not capable of cancelling the remaining debt, on account of which one should try to supply other forms of voluntary penance. . . . The works of penance are prayer, fasting, and almsgiving. . . . By fasting is understood all forms of mortification. . . . We may alleviate the pains of those in Purgatory by prayers, almsgiving, all sorts of good works, indulgences, and above all by the holy sacrifice of the mass."

Rome has gone out of her way to manufacture Scripture to order, in her translation of the Greek word, *metanoia*. Etymologically it simply means a *change of mind*. If Christian experience and thought have enriched it by deepening its significance they have not tortured it. The Evangelical word *repentance* is entirely in harmony with the meaning of *metanoia*, and it is equally in harmony with the examples of repentance which are given in the New Testament. The Douay version translates it "*penance*" in eighteen places and "*repentance*" in four places. *Metanoeo* means literally "*to have another mind*." The Douay version translates it "*do penance*" twenty-eight times in the New Testament, and "*repent*" four times. In doing this, Rome admits that the word can mean

something deeper than self-inflicted mortifications. The four places where the Douay translation gives "*repent*" instead of "*do penance*" are : Mark i. 15, Luke xvii. 4, Acts iii. 19, Revelation ii. 21 (second time used in the verse). These are with reference to *metanoeo*. Acts v. 31 and xi. 18, 2 Tim. ii. 25, Heb. xii. 17, give "*repentance*" as the translation of *metanoia*. In these cases, it was almost impossible to avoid the correct translation.

The trouble with Rome's method is that one may do penance without repenting. The translation is absurd. Let us take a few examples : Luke xvii. 3, "If thy brother sin against thee, reprove him ; and if he do penance, forgive him." That means practically, if he is a loyal Catholic forgive him, but if he is a Protestant and will not do penance, you need not forgive him however sorry he may be. Rome even has the effrontery to make salvation depend on doing penance. Luke xiii. 3 has it, "Unless you shall do penance you shall all likewise perish." But if one should repent without doing penance, Rome would say that he was lost. And if he should do penance and not entirely surrender to God, according to Romanism, he would be saved. Apocalypse ii. 5, "Do penance and do the first works ; or else I come to thee, and will move thy candlestick out of its place, except thou do penance." This forces the Church to recognize Rome's interpretation or else it will be destroyed as were the Churches of Asia Minor. Rome, by her method, has committed the Almighty to a



world-wide propaganda based on penance rather than repentance; Luke xxiv. 27, "And that penance and remission of sins should be preached in his name unto all nations." Also Acts xvii. 30, "God, . . . now declareth unto all men that all everywhere do penance." This is a plain case of wresting the Scriptures to one's destruction.

That God sends or permits suffering as a result of sin even though the sin be forgiven is certain. But what has that to do with assessing artificial pains in addition to what God has ordered or allowed in the course of nature? God has seemed to give Rome an inch and she has taken an ell. What is penance anyhow? It seems to be a sort of serum or vaccine, by which one may avoid the major portion of woes and agonies conjured up by the lurid imaginations of Roman Catholic theologians, by undergoing the milder pains assessed by the Church. That is to say, God has purposed to purify, through the Church, the souls of men with less suffering than would be required if He should take them in His own hands. The truth is, the pain which God permits or sends is made useful by patient suffering when we must submit to it, or by combating and overcoming it when we can.

The principle that sin must be paid for over and above the atonement of Jesus Christ is contrary to reason and Scripture. That strange, mysterious transaction which took place between the Son and the Father with regard to the sins of the race of mankind is too profound for mortals to compre-

hend. One thing we know, that the name of Jesus is a healing balm to the sin-sick soul if only the loving face of Jesus can be seen. What we most need is the power to lead a godly life. When we trust Christ and willingly partake of His sufferings, we experience His joy and His grace. "And not only so, but we glory also in tribulations; knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us" (Rom. v. 3-5). We are not free to live and labour and love God unless we feel that He has forgiven our sins and regenerated our nature. God is the only one who can speak with sufficient authority to awaken true confidence in the heart of a penitent sinner.

3. Indulgences. If penance is unscriptural and wrong, so are indulgences. But there are some specific evils connected with the doctrine. It implies that the Virgin Mary and the saints could do more than their duty, which is contrary to the Holy Scriptures. Luke xvii. 10 is explicit, "When you shall have done all these things that are commanded you, say, We are unprofitable servants; we have done that which we ought to do." Penance makes works meritorious and transferable when they are neither. Men are saved by whole-hearted surrender to God and trust in the merits of Christ. When this transaction takes place, God is satisfied and the soul is saved. This inner surrender to God is called

in the Scriptures *faith*. When it shows itself outwardly it is called *works*. The principle is the same. It requires the same holy aspirations, the same self-abnegation. The whole process is one. It is soul-movement towards God. The doctrine of salvation by faith is simply that God accepts one who is sincere as soon as he heartily gives himself to the spiritual life. There can be no work of supererogation unless the soul can go beyond God. Every longing, every prayer, every self-denying effort is only a movement of the inner self towards God. And God can no more take of the merits of a saint or of Mary and transfer them arbitrarily to another human being than He could take His own merits and transfer them to a given individual arbitrarily. God Himself has all the grace needed for every rational creature. "God is able to make all grace abound towards you; that ye, always having all sufficiency in all good things, may abound to every good work" (2 Cor. ix. 8). "My grace is sufficient for thee; for my power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me" (2 Cor. xii. 9). This can be had by every devout one and whatever is left over is not his. It is like the manna of old—you can have all you can use and no more. If you try to put it away and keep it, it will breed worms and stink. That is what has happened to the works of supererogation laid up in the treasury of the Roman Church.

If we need the temporal pains which God has

ordained, then the Indulgences of Rome are certainly mild remedies. Can we be sure that the mercy we are able to secure so easily is really genuine and salutary? On page xvi. of Mazo's Catechism, published by Garnier Brothers, Paris, 1864, we find that the most excellent Lord Cardinal Archbishop of Seville grants a hundred days of Indulgence, and the Lords Archbishops of Burgos and Santiago, eighty each one to all the faithful for every page of this Catechism which they may read or hear read. The Lords Bishops of Valladolid, Tuy, Orense, Coria, Avila, Segovia, Santander, Calahorra, Tudela, Cadiz, Plasencia, Menorca, Ceuta, and the coadjutor of Santiago, Salamanca, Lugo, Pamplona, Iviza, Casarias and Huesca, forty each one for every question, with its answer and explanation which they may read or hear read. Latterly, the most excellent and illustrious Lord Bruneli, delegate of his Holiness to Spain, has granted eighty days to all the faithful who shall read a chapter of this Catechism or attend to its reading in the Church; another most excellent Archbishop of Burgos, eighty, and the most excellent Bishops of Zamorra, Leon, Oviedo, Jaca and another of Avila, forty each "which amounts to *a thousand four hundred and twenty.*"

Of course, we will not insinuate that Father Mazo himself worked this scheme to get his book read. But I do submit that these indulgences come mighty cheap. A good many authors would like such a scheme.

4. Purgatory. Here is where penance is supposed to do her greatest work. Purgatory is founded on the *ipse dixit* of Roman Catholic theologians with insufficient warrant from a scrap of apocryphal scripture. 2 Maccabees xii. 42-46 says, "And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain. And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." The idea and practice are essentially pagan and are found in certain of the heathen religions, in Taoism among the Chinese, for instance.

(5) *Extreme Unction*. The Catechism of Pius X says, "The sacrament of extreme unction produces the following effects: (a) It increases the sanctifying grace; (b) blots out venial sins and even those mortal sins which the penitent sick person has not been able to confess; (c) does away with

that debility and dismay towards righteousness, which continues even after the forgiveness of sins has been secured; (*d*) gives strength to suffer illness with patience, resist temptation and die in a holy manner; also helps to recover the health of the body if that is necessary to the health of the soul."

If the functions of the priesthood were indispensable to salvation there would be nothing specially against this particular form of them.

(6) *Orders*. This sacrament is at the basis of the virtue of all the rest. If the intention of the officiating priest is essential to the validity of the sacrament, one is curious to know just how many strains or lines of orders are genuine. When an officiating bishop fails to have the right intention in the ordination of a priest it invalidates the sacrament; if that priest should ever become bishop all he did would be invalid; and if he should reach the papal chair the efficacy of the whole system would cease. How may we be sure that this has not occurred? Everything depends upon tactual succession. So we do not know how many spurious priests there are in the Holy Roman Church itself, nor do we know where they are located or who they are. However sincere or godly a given priest may be, if somewhere during the centuries an officiating bishop did not have the intention to do what the Church did, while he was ordaining a certain priest who afterwards became bishop, and if Father So-and-so comes of that illegitimate line, all



his worthiness goes by the board. He is "like the chaff which the wind driveth away."

The main purpose of orders is to clothe the priest with authority to rule his parishioners and to administer the sacraments. It confers no spiritual grace. It gives no infallibility in teaching. It conveys no inspiration or revelation. It does not transport the recipient into new fields of knowledge. But he can command and he must be implicitly obeyed. And it puts the grace of salvation in his hands. He may not save himself, but he has the power to save others. His moral character has nothing to do with it. He is simply a channel of grace.

(7) *Matrimony.* This sacrament is supposed to confer the grace to live correctly in the married state. That is to say, no man is prepared to treat his wife correctly who has not been married by a priest, and no parent is prepared to train his children in a Christian way who has not the grace which only can be conferred in and through the sacrament of Matrimony. This assertion, like the others, has one weakness; it is not true. The members of our Protestant Churches who have been married even by judges and justices of the peace have yielded at the very least as good fruits of righteousness in their lives as have the Catholics who were married by a priest. Rome makes much of her law against divorce. She fails to tell us of the thousands of couples in Cuba, Brazil, Mexico, and Central America, who preferred to, or were

forced to live together without being married, on account of the exorbitant marriage charges of the priests. She dares not tell of the hundreds of thousands of illegitimate children due to this state of things and to the low state of morals the entire system so often produces.

## II. RESULTS OF THE ROMISH CULT

The errors of Rome concerning the nature of sin and salvation do not stop with theory. The practical results are bad and in every respect thoroughly indefensible.

Worship is the highest exercise of the human soul. True worship exerts the most purifying, elevating and inspiring influence on the life and character of man; hence, also on society and on the larger society which we call the nation.

The purpose of worship, so far as we are individually concerned, is the development of godlike character. It puts one in personal contact with his Creator and so energizes the spirit that the highest faculties of the soul are developed. Its ultimate aim on earth is not only the salvation or new creation of individuals, but of the human race as a whole. Isaiah seemed to have in mind a time when the wild passions even of fierce beasts and serpents are to be subdued, when he says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear

shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall put his hand on the cockatrice's den" (Isa. xi. 6-8).

St. Paul may have referred to this same general deliverance in Rom. viii. 19-22. "The earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . The creature itself shall be delivered from the bondage of corruption. . . . For we know that the whole creation groaneth and travaileth in pain together until now."

God has evidently been working out through the ages His original purpose couched in that trenchant command, "Subdue the earth." For the nations that have recognized His rightful lordship have made the greatest headway in extracting nature's secrets and in compelling her to obey her divinely appointed sovereign, man.

Studied in this broad way, religion is rightly regarded as the one thing needful for humanity. But idolatry is an abortive effort at worship. The curse pronounced against it in the second commandment, "Thou shalt not make unto thee any graven image," etc., is so stinging and so direct and clear that Catholic Catechisms dread to include it in their lists of the Ten Commandments. Pius X leaves it entirely out of his list of the commandments of God. What is idolatry? It is putting something in the place of God. Rome destroys the fundamental idea of the soul's personal communion with

God and puts her hierarchy, presided over by the pope, in the place of the Almighty, with a supposed plenitude of teaching, governing and liturgical powers. The results are plain to all who will observe without bias.

Rome, by her use of images and relics, does exactly what the heathen do. No intelligent pagan believes that the stock or stone to which he bows down is of itself a god. Roman Catholics believe that because their Church has chosen and blessed the particular image of the saint which they venerate, they may, through the priesthood, in some inscrutable way, receive the blessings designed for them. Ignorant heathen are quite literal in their adoration of images, and so are ignorant Catholics.

The immediate effects of this use of images and relics is to make religion narrow, provincial and intolerant. The image which you have on your wall or in the corner of your room is something that can be seen. If it were a question of the invisible attitude of the invisible spirit to the unseen Spirit of God, there would be room for reflection and for liberality on the part of an observer before condemning a fellow-mortal as a heretic. But if the use of images is to be taken as *prima facie* evidence of orthodoxy or piety, the case is entirely different. It has doubtless been often easy to save oneself from condemnation, torture, the confiscation of goods and death by simply complying with the external requirements of such a religion. The

undue exaltation of rites and ceremonies is always detrimental to spiritual religion. It is difficult to tithe mint, anise and cummin without neglecting the weightier matters of the law—judgment, mercy and faith. Such depreciation of morality and true religion are unfortunately characteristic of Romanism. However eminent the piety or morals of non-Catholics, they are usually looked upon by Romanists with disdain. The attempt to prescribe by catechisms, by the confessional and by the suppression of free thought and investigation, the conduct of men is calculated to make them feel that loyalty to the Church comes first, and that this loyalty will bring them automatically into favour with God.

Most religions except Christianity have this defect: their main purpose is to placate angry and capricious gods by means of sacrifices, penance, good works and prayers. In John iii. 17 we read, "God sent not his Son into the world to judge the world, but that the world may be saved by him." Jesus said, "I call you friends." He begins His matchless Sermon on the Mount with the word "blessed." His model prayer begins, "Our Father." His "high-priestly prayer" in John xvii. is full of consolation.

Rome's idolatrous worship exerts an unfavourable influence on family life. The curse pronounced against idolatry in the Ten Commandments, that the evils shall descend to the third and fourth generation is not arbitrary. The natural teachers of

the world are the mothers and the fathers. They begin at the most important period, they have their children day and night, they are entirely intimate with them. They teach, by precept and example, their heart-beliefs. Grandparents and great-grandparents are also natural teachers of children. They love to talk in simple language. They are fond of talking to children. They enjoy repeating their stories. Their chief pleasure is to dwell on the experiences of their own childhood. All this appeals to children. If these influences are more or less affected by idolatrous teachings and practices, the result cannot fail to be harmful.

Heathenism has an inordinate reverence for the past, for its votaries hope to find in antiquity something more enduring than the passing things of their own times. Knowing little of God, they seek the next best thing, the more or less enduring facts of nature and history. Being pessimistic they see little good in the future. Their golden age is in the past. They have not the evidence of future things hoped for and made present by the God-given faculty of faith. The eyes of idolaters, Roman Catholic or pagan, are turned towards the past. Romanism, like the out-and-out pagan religions, unduly exalts the past.

All this instilled into their children naturally continues to the third and fourth generation, if not arrested by the mercy of God. Superstition, ignorance, cruelty, vice cannot be suddenly exterminated. The pity is that a so-called Christian Church



should foster it. The decay of family life in France is the necessary outcome of the depravity, cruelties and ignorance of the Church of Rome. The rottenness of family life in parts of South America is the inevitable result of centuries of Catholic domination.

Rome's notion of worship produces credulity and superstition. Jesus Christ did not refer to His miracles, except that of the resurrection, as important Christian evidences. The great arguments for Christ's divinity and religion are the powerful, beneficent and organizing effects of His life and doctrines. These arguments are valid to the sincere soul because they find an echo there. The so-called miracles of Romanism have no such attestation as these. They depend rather on faith in its magical powers, while the miracles of true Christianity depend upon faith in a beneficent and all-powerful God and possess evidences of credibility which the Bible and its religion have ever shown in their practical effects on the lives of men, also on the internal make-up of the Scriptures which shows no sign of fraud or collusion. The miracles of Rome have been performed too much in a corner. Some of them are too puerile to be believed by intelligent, fair-minded persons not warped by Romanism. Yet one test of a good Catholic is his acceptance of these so-called miracles. People who live in Protestant countries have little opportunity to see the real thing. Catholics, the world over, where separated from Protestants, are

noted for their superstitions, and for the facility with which they accept church traditions. The pretentious claim to a constant miracle in transubstantiation, or the "Sacrifice of the Mass," shows how Rome strains after the supernatural.

Rome's unity of worship is not so hard to trace after her defection from the purity of the Gospel, for since then she has been consistently and increasingly idolatrous. Note what the most modern and intelligent theologians say about the use of the sacramentals in driving away evil spirits. (See Appendix, Note V.)

Her absurd position that she is the fountain of grace with her priests as the mechanical dispensers of the water of life has tended to corrupt and enslave rather than to give life and freedom. For that reason, she has little holiness in her forms of worship. Millions have thanked God that Rome did not have the plenitude of liturgical powers.

Catholic worship is demoralizing. Is it probable that people generally will distinguish between *dulia*, that is, devotion or mild worship paid to saints, *hyperdulia*, a little higher grade of worship and paid to Mary; and *latria*, the worship paid to God? The claim that Mary is the Mother of God and that she is more tender than Christ is calculated to produce an effeminate religion, because it makes salvation a matter of the emotions rather than of the will and intellect. Neither is it a matter of justice or manly virtues,

but merely a question of getting access to the kind Mother of God. This access, as it is to be secured through the priesthood and the sacraments, is a question of favouritism and of money. So it is with the worship of the saints. Catholic priests liken the use of images to the use of photographs of our departed dead. But who gets down before a photograph of his dead mother and prays to it? They place the invocation of saints on the same plane as asking good people to pray for them. How do we know that dead saints can hear our request? By listening to the Church; she says they do. How can I surely get them to hear me? By engaging the offices of the Church. Cannot I get some other Church to take my case? By no means; it is the only ecclesiastical law-firm that has license to practice in the supreme court of heaven; all the rest are shut out. But suppose I worship God directly and live a life of genuine piety? It amounts to nothing unless I am ignorant and therefore excusable. You had better not criticize Rome in an intelligent way, for if you do, she will not let you get past St. Peter. It will not be so bad for you to calumniate her ignorantly, that is, if you cannot help being an ignoramus.

## IV

### THE ROMAN CATHOLIC SYSTEM OF GOVERNMENT

WE have examined somewhat carefully two departments of Roman Catholicism, *i. e.*, her teaching and her means of grace. In order to put all this into operation, constantly adapt it and keep it going, there are the hierarchy and various sub-organizations, also various societies.

The hierarchy of orders consists of major, or holy orders : priest, deacon, sub-deacon ; minor, or ecclesiastical : acolyte, reader, exorcist, and ostiarus or doorkeeper. The hierarchy of jurisdiction is, theoretically : pope, patriarchs, primates, metropolitans, or archbishops, and bishops. In the broadest sense it would include all the leaders. For example, there must be apostolic delegates or temporary representatives to the hierarchies of the different countries ; nuncios, or permanent representatives at foreign courts in Roman Catholic countries and abbots at the head of monastic schools. It is a close-knit organization for the purpose of adapting itself to every phase of human activity.

*The practical hierarchy* is: (1) The Pope. (2) The Black Pope, that is, the head of the Jesuit order. (He is usually the power behind the throne.) (3) The Papal Secretary, who is often stronger than the Pope himself. (4) The College of Cardinals, consisting of not more than seventy. These are divided into cardinal bishops, cardinal priests and cardinal deacons. (5) The Archbishops. (6) Bishops. (7) Priests.

*Sacred Congregations.* As permanent committees or boards, the Church has about twenty sacred congregations, consisting of cardinals, consultors and officials. Some of the principal congregations are: The one for the interpretation and execution of the decrees of the Council of Trent; the congregation of sacred rites, for the decision of all questions relating to the liturgy, rites and ceremonies, and for the conduct of the processes of the beatification and canonization of saints; the congregation of the index, for the condemnation of writings prejudicial to Roman Catholic faith or morals: the Holy Office or Inquisition; the congregation of indulgences and sacred relics. These are much more than boards, because ecumenical councils are called only when it is deemed necessary or advisable. There have been nineteen or twenty ecumenical councils from the one at Nicea in 325 to the Vatican Council of 1869-1870. But from the fourth at Constantinople of 869 to the first Lateran Council held in 1123, there was a period of two hundred and fifty-four years without such a gather-

ing. From the Council of Trent, 1545-1563, to the Vatican Council the Church had to get along three hundred and six years without such help. These congregations have a considerable responsibility resting on them for the reason that they cannot look to ecumenical councils for constant guidance.

Let us glance at the *Religious Bodies*. There are sisterhoods for purposes of charity and brotherhoods for benevolence and teaching. But the most powerful bodies are the monastic orders. The total number of these extant and extinct are about five hundred, of which the notorious order of Jesuits (Society of Jesus) is the most zealous, most thoroughly organized and most efficient.

The avenues through which the Roman Church operates in order to control the whole man in body, mind and spirit, in his temporal and religious affairs, for time and eternity, are: the sacraments and all other forms of worship; teaching, both fallible and infallible; and sheer authority. The doctrine that the sacraments work in and of themselves makes it logically impossible for men to be saved who deliberately refuse to use them. The consistent teaching of the Roman Church for hundreds of years was that outside of their communion there was no salvation and indeed the creed of Pius IV has the same thing. But of late years the authorities have tried to soften it. Inculpable ignorance allows some to get through. But that is a bad principle, for it keeps out some of the best and most scholarly people. The consequence is that



our very choicest spirits are excluded from heavenly bliss, according to Rome's way of reasoning.

He who rejects the supremacy and infallibility of the pope, whether he be in or out of the Church, is accursed. At the close of the Vatican decree on infallibility and as a part of the decree, we find these words, "But if any one—which may God avert—presume to contradict this, our definition, let him be anathema."

As to the fallible teaching, the case of Galileo is in point. The Roman Church cannot deny that she herself is responsible for all that was done to Galileo. Nobody else can be called to account for it. She claimed the right to murder that scholarly man, on the ground that he could not conscientiously pronounce her shibboleth. Rome claimed and exercised the authority to force him to tell a lie in order to save his soul. If she has a right to commit such a barbarity as she did in Galileo's case, when exercising the mild function of fallibility, what may she not attempt when the pope breaks forth into infallible ravings? These acute attacks of inerrancy come and go, but when they are on him it must be terrible.

Sheer authority completes the system. If soft words and instruction are not sufficient, the stern authority of force must be invoked. The Syllabus of Errors condemns liberty of thought, speech and the press (props. 10, 11 and 22), liberty of worship (props. 15-18, 37, 78, 79), freedom of the state (prop. 19); the separation of Church and state

(prop. 55); education by the state (props. 45, 47, 48). (See Document C.) These principles, carried into effect, would suppress and finally exterminate the natural aspirations of mankind after knowledge and power. This is what Rome wants.

The Catholic Encyclopedia is as modern and conciliatory as any authority to be found on the question; yet, in the article on Heresy, it says: "The Church's legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerant it is; in fact, its *raison d'être* is intolerance of doctrines subversive of the Faith. But such intolerance is essential to all that is, moves, or lives, for tolerance of destructive elements within the organism amounts to suicide. . . . Opponents say . . . the rigours of the Inquisition violated all human feelings. We answer, they offend the feelings of later ages, in which there is less regard for the purity of the faith; but they did not antagonize the feelings of their own time, when heresy was looked on as more malignant than treason."

This is genuine Romanism, not the namby-pamby sort that Cardinal Gibbons and the Paulist Fathers disseminate in their efforts to adapt the system to America. Rome will not allow those who differ from her to propagate their beliefs, or permit them publicly to teach their religious convictions, when the very genius of their system requires that they make it known and that they propagate it; what will she do with those who *will* speak, write and publish their convictions? Just leave them alone?

That is not what Roman Catholic nations and governments have done. In fact, with their theory of the temporal power of the pope, they cannot let them alone. According to the Bull, "Unam Sanctam," of Boniface VIII (see Appendix, Document G), there is nothing left but to punish recalcitrants. It matters not what a priest, bishop, archbishop, cardinal or pope may say. The ex-cathedra utterances demand that those who will insist on teaching or propagating things contrary to Rome must be dealt with by the civil power, if the Papal Church can once more gain control of that power. Rome may say what she pleases about Protestant persecutions, it remains that she had all the facilities for ferreting out cases; and that she did by means of the "secular arm" torture and murder. Rome also has gone on record as being always opposed to liberty of worship. She cannot, dare not, change. In the case of Galileo, as we have seen, Rome stood ready to deal a left-handed fallible blow which would have knocked him, unprepared by her sacraments, into eternity. Suppose she had struck him with her right hand of infallibility! She would have had him swearing that the earth was as flat as a pancake. He would have agreed, if compelled to do so, that the earth turned on its axis backwards, while the pope boiled over with infallible rage.

To enter more into detail about the sheer authority of Romanism:

1. On the question of granting dispensations for matrimony, the Council of Trent says, Session XXIV,

Canon III, "If any one shall say that only those degrees of consanguinity and affinity expressed in Leviticus are impediments to the contraction of matrimony and dissolve the contract, and that the Church may not grant a dispensation in some of them or establish that other causes may prevent and dissolve; let him be anathema."

Gladstone, in his "Pope and Civil Power," says, "It appears, then, that this is the result that her opinions have produced, that while she condemns marriages according to Trent as concubinages . . . they reserve the right in the name or pretension of special cases to recognize them as valid or not as it suits their policy. This is the same old history. All those problems, which offer to the holy see of Rome difficulties which they do not dare attack openly, are solved without establishing principles, good or bad, strict or lax, of an intelligible sort, but reserving to the curia, *in petto*, all those cases as points which are left to his discretion, and as it pleases him he decides when it suits him, whether or not there has been a sacrament, whether we are married or living in illicit communion, and whether or not we are rearing our children under the false pretense that they are legitimate."

2. The temporal power of the pope over governments is an illustration of authority used at the discretion of the Sovereign Pontiff. Gibbons says, "The Holy Father must be either a sovereign or a subject. There is no middle ground. . . . We protest . . . against the occupation of Rome

by foreign troops as a high-handed act of injustice and a gross violation of the commandment, 'Thou shalt not steal.' . . . We protest against the spoliation as an impious sacrilege."

3. The authority of the parish priest over his parishioners is well known. It is a power easily abused. The third requisite to being a Catholic is to obey your legitimate pastors.

4. The supremacy of the pope is practically absolute in matters of jurisdiction. It is sometimes contended that his supremacy extends only to the faithful. The Almighty is evidently not to be included among the faithful. He ruthlessly disregarded the papal blessing conferred on Maximilian in Mexico and permitted him to be captured and shot. Many Protestants believe that God even ordained that it should be so, and that in the face of papal blessings.

Since the coercive power of the Church is being called in question, we might as well give it some special attention. That which Dante called "the fatal gift of Constantine"—the union of Church and State—has always caused trouble. We said at the beginning that one of the problems of religion is how to effect an adjustment between the physical and the spiritual. The fact that Rome identifies herself with the kingdom of God is the thing which creates all the difficulty. The Syllabus of Pius IX teaches (see Appendix, Document C, proposition 77) that it is still expedient that the Catholic religion shall be held as the only religion of the state,

to the exclusion of all other modes of worship. In proposition 78, it is taught that non-Catholics living in Catholic countries should not be allowed by law to worship God publicly as they prefer to do. In proposition 79, freedom of speech, freedom of public worship and freedom of the press are all condemned. Proposition 76 teaches that the liberty and prosperity of the Church depend, at least to some extent, on the temporal power of the Apostolic See.

The question, what to do with those who will persist in their own religious opinions, is a tremendous one. Christianity is essentially aggressive. The disciples of Christ are under an imperative obligation to propagate their ideas. All who strive to follow Jesus as their divine Master feel impelled to tell others the good news of their own salvation. If the whole question were left to those who have found the love of God and who have therefore learned to love their fellow man, there would be no problem. But when there arises a so-called Church of the Man of Galilee claiming the right to prohibit sincere followers of Jesus Christ from public worship, and from a public expression of their views, there is nothing left but to imprison all those rebels who insist on obeying their consciences. If these so-called criminals should continue in their so-called obstinacy, it can easily become very expensive to the state to feed so many prisoners. The cheapest way is to kill them.

Rome's process of reasoning is as follows :



Christ intended that His Church should be visible, perfect, a unit ; that all should belong to it unless excused by inculpable ignorance, and that this Church should issue in a hierarchy. This commits God to Romanism regardless of the consequences.

Rome has the original deposit of truth and grace.

It belongs to her to fix the canon of Scripture, translate the Bible and hold in solution her traditions.

In order that all this may be carefully transmitted to the faithful, the clergy is indispensable.

This absolutism, together with the fact that salvation is made to be dependent on material acts, such as tactual succession and the literal use of the visible sacraments, drives her to intolerance. The bodies of men must come into contact with visible symbols. It follows that the bodies of men must be controlled. If their bodies must be in subjection to a visible Church, so must their lives and property.

If Rome is to carry out her original assumption, the priesthood must have infallibility and the sacraments must confer grace.

Teaching and liturgical powers must be non-transferable.

All this requires the coöperation of the state and this implies the use of force whenever necessary.

The entire Roman Catholic system may be reduced to the following syllogisms :

Assumption : God must have a sole agency in

the world and this agency must continue to the end of time.

Major premise: There must be those who fulfill the conditions, *i. e.*, a proper founder, the body of truth committed to them, authority conferred by the founder upon their first leader and transmitted to all his successors who are God's sole agents.

Minor premise: We fulfill all these conditions.

Conclusion: We are the sole agents of God.

Major premise: Those who oppose God's sole agency oppose God.

Minor premise: Heretics, Protestants, Jews, schismatics, infidels oppose God's sole agency.

Conclusion: Heretics, etc., oppose God.

Major premise: God's sole agency must do the work assigned to it.

Minor premise: God has granted to His sole agency the power of the temporal sword.

Conclusion: The Roman Catholic Church must avail herself of the temporal sword which means the destruction of heretics.

If the statement of the Catholic Encyclopedia, that the Church is intolerant of anything that would interfere with her life, be true, then it follows that she must be intolerant of Protestantism, because the triumph of Evangelical Christianity means the disintegration of Rome.

It is interesting to note how Roman Catholic apologists treat the subject of the Inquisition. Their methods are various and mutually destructive. The introduction of the subject of persecution into

the camp of the Romanists is like Gideon and his three hundred men with their lamps and pitchers. At the shout of the soldiers and the flare of the lights, the enemy began to slay one another.

Strange as it may appear, Rome *denies* having ever persecuted. "It was the governments." She merely turned the culprits over to the "secular arm." But Boniface VIII makes governments subordinate to the Church. "Question Box" says, page 220, "No Catholic government ever persecuted a man for a mere private opinion but for the public teaching and spread of opinions which were thought destructive to society." But Galileo was condemned for *holding* as well as *teaching* heresy. (See Appendix, Note VII.) Of course, she would hardly condemn a man for a *mere* private opinion if by that is meant an opinion which he has never expressed. It would be impossible even for Rome to find out what a man thought as long as he kept it to himself. However, by means of torture, she has been able to make him express opinions. If he tells what he thinks it is only a question of degree as to how public it is. That which he speaks to the ear in closets may be proclaimed from the housetops.

*Excuses* are next offered. "It was the practice of the times." Rome, as the mistress of all Churches, should have taught the nations better. Why should the infallible Church of Rome be subject to the *Zeitgeist*? "But Protestants persecuted too." That is to say, Rome is as good as her enemies,

who are also enemies of God, breeders of anarchy, traitors and worse than traitors, for these are some of the epithets she applies to us. Persecution has always been the rule with Rome and the exception to the rule with Protestantism, especially after it freed itself from the old, intolerant Church.

Rome's next step is to *defend* herself. The Catholic Encyclopedia contends that persecution seemed right and was right in that age (the Dark Ages) when the standard of morals and purity was high! This is asserted gravely and not as a joke. In the same article, "Heresy," it is held that the cruelties of the Inquisition are not practiced now because of the degenerate state of faith and morals which prevails, but that heresy is more malignant than treason, and that the cruelties of the Inquisition were not shocking to the people of that age. That is to say, the only way to prevent a return of the glories of the Inquisition is to remain in a low state of grace and morals, such as we now experience! If the religious life of mankind should ever improve until the awfulness of heresy is as fully realized as it was by the Inquisitors, Rome's rebellious children and stepchildren (Jews, etc.) will again be treated to the rack and the dungeon. We are inclined to think that some of the people of that age were shocked by the Inquisition. (See Appendix, Note XI.)

Rome *explains* her persecutions: "It was not a question of doctrine." This means doctrine in the sense of an infallible decree; but the fact remains

that heretics might be destroyed for not accepting or pretending to accept orthodox teaching. "But," the argument would run, "the order to have them convinced by the stake or the guillotine was not an ex-cathedra utterance and therefore . . . well, infallibility is not hurt by it." "Killing heretics was not the same as the teaching of doctrine." "Rome is to be kept safe only in the transmission of the deposit of revealed truth." How about the command, "Thou shalt do no murder"? That looks to Protestants like a revealed truth. If this is so, Rome has transmitted it in a badly crippled form. If she is a visible, perfect society, is this a blemish? If it is, she is not perfect. If it is not, then she endorses it. Is it incidental? Would you make murder incidental? Is it not the teaching of a doctrine? Then Rome does not teach by her wicked practices. Yet in fact, when we reflect on the bloody history of the persecutions which Rome has visited on those who would not surrender their faith in God and their love for humanity, we cannot help saying, with Emerson, "Your actions speak so loud that I cannot hear what you say." After all, who was it that tortured and killed so many people in the good old times of the Inquisition?

Rome finally *confesses*. Bertrand L. Conway has recently translated a book written in French by E. Vacandard, entitled, "The Inquisition." It has the imprimatur of John M. Farley, D. D., Archbishop of New York. The preface says: "There are very few Catholic apologists who feel

inclined to boast of the annals of the Inquisition. The boldest of them defend this institution against the attacks of modern liberalism, as if they distrusted the force of their own arguments. Indeed they have hardly answered the first objection of their opponents, when they instantly endeavour to prove that the Protestant and rationalistic critics of the Inquisition have themselves been guilty of heinous crimes. 'Why,' they ask, 'do you denounce our Inquisitions, when you are responsible for Inquisitions of your own?'

"No good can be accomplished by such a false method of reasoning. It seems practically to admit that the cause of the Church cannot be defended. The accusation of wrong-doing made against the enemies they are trying to reduce to silence comes back with equal force against the friends they are trying to defend.

"It does not follow that because the Inquisition of Calvin and the French Revolutionists merits the reprobation of mankind, the Inquisition of the Catholic Church must needs escape all censure."

The general confession is made on page 147, "It is therefore proved beyond question that the Church, in the person of the popes, used every means at her disposal, especially excommunication, to compel the state to enforce the infliction of the death penalty upon heretics. This excommunication, moreover, was all the more dreaded, because according to the canons the one excommunicated, unless absolved from the censure, was regarded as a heretic



himself within a year's time, and was liable therefore to the death penalty. The princes of the day, therefore, had no other way of escaping this penalty, except by faithfully carrying out the sentence of the Church. . . .

"The Church is also responsible for having introduced torture into the proceedings of the Inquisition. This cruel practice was introduced by Innocent IV in 1252."

But who is a heretic? "The Inquisition" says, pages 160, 161, 163, "St. Raymond gives four meanings to the word 'heretic,' but from the standpoint of the canon law he says, 'A heretic is one who denies the faith.' St. Thomas Aquinas is more accurate. He declares that no one is truly a heretic unless he obstinately maintains his error, even after it has been pointed out to him by ecclesiastical authority. This is the teaching of St. Augustine.

" 'The authors of the treatises on the Inquisition,' writes Tanon, 'classed as heretics all those who favoured heresy, and all excommunicates who did not submit to the Church within a certain period.' . . .

"Superstition was also classed under the heading of heresy. . . .

"The Jews as such were never regarded as heretics. But the usury they so wickedly practiced evidenced an unorthodox doctrine on thievery, which made them liable to be suspected of heresy."

On page 168 we have a confession as to the

methods of the casuists: "The subtlety of the casuists had full play when they came to discuss the torture of the prisoner who absolutely refused to confess. According to law the torture could be inflicted but once, but this regulation was easily evaded. For it was lawful to subject the prisoner to all the various kinds of torture in succession; and if additional evidence were discovered, the torture could be repeated. When they desired therefore to repeat the torture, even after an interval of some days, they evaded the law by calling it technically not a 'repetition' but a 'continuance' of the first torture."

Why should not Rome persecute? A wicked pope is as much a pope as is a good one. He is not infallibly guided when he commands the faithful, therefore he may give diabolical orders. These commands are as fully binding as the most righteous commands of the purest popes. This leaves the devotees of the papacy at the mercy of bad men who have no infallibility to guide them. If the pope happens to be a good man that is neither here nor there, for it is not his moral character which gives force and validity to his rule but the bare fact that he is pope. It is very much like Thomas Carlyle's proposition in "Sartor Resartus" of a cast metal king. His idea was that anything would do, since a king was what they wanted, regardless of his personal qualities.

The application of a religion to every-day life is a fine test of its nature. We have a right to ask,

What is your religion good for ? It is a great pity that the holy and simple teachings of the humble Nazarene should require so great a struggle for recognition by those who make such claims to sanctity and truth. When popedom gave itself unreservedly to the doctrine of coercion there was no longer any hope for reformation from within her own body. Since the Reformation Rome has been forced to give up one thing after another. Science has gone forward without her and in spite of her. The City of Rome and the Kingdom of Italy have been wrenched from her grasp ; she is now almost ready to believe that she can live without literal temporal power and the union of Church and State.

Roman apologists in the United States of America are now contending that at heart they decry persecution. Maryland is cited as an instance of her tolerance. George Bancroft's "History of the United States," fifteenth edition, Vol. I, pp. 255 and 256, says : "The controversy between the king and the parliament advanced, the overthrow of the monarchy seemed about to confer unlimited power upon the embittered enemies of the Romish Church ; and, as if with a foresight of impending danger, and an earnest desire to stay its approach, the Roman Catholics of Maryland, with the earnest concurrence of their governor and of the proprietary, determined to place upon their statute-book an act for the religious freedom which has ever been sacred on their soil. 'And whereas the enforcing of the conscience in matters of religion'—such was

the sublime tenor of a part of the statute—‘hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practiced, and for the more quiet and peaceable government of this province and the better to preserve mutual love and amity among the inhabitants, no person within this province, professing to believe in Jesus Christ, shall be by any means troubled, molested or discountenanced, for his or her religion, or in the free exercise thereof.’ . . . The clause for liberty in Maryland extended only to Christians and was introduced by the proviso that ‘whatsoever person shall blaspheme God, or shall deny or reproach the Holy Trinity, or any of the three persons thereof, shall be punished with death.’” This was in 1649.

The same writer tells us that the population of Maryland in 1660 was estimated at from eight thousand to twelve thousand.

The tolerant part of this legislation was diametrically opposed to the doctrine and practice of the Roman Catholic Church, and extended to an insignificant number of people. Again we must remember that it was largely through Lord Baltimore’s influence that those laws were made. Although he was at that time a Roman Catholic he wanted to build up his colonies and he knew that such legislation would be of great benefit for that purpose. Another reason for this apparently liberal action was to attract as immigrants Protestants who constituted the best and most prosperous

class. There was nothing ex-cathedra in the framing of those laws. Ripalda and Pius IX would never have agreed to such a thing. (See Documents C and F.)

As to the persecutions of which Protestants have been guilty, the answer is that while some of the first Protestants naturally brought some of that spirit with them out of Romanism, they did not allow it so to fasten itself upon them that they could not repent of it and forsake it in later years.

This subject is of so much importance that we might as well give more special attention to it.

The Inquisition might be treated in the chapter on the Fruits of Romanism, because the evils which it produced and the principles involved are fruits of the entire system ; but we discuss it here because it required the government of Rome operating through the media of human governments to bring forth the ignominious effects on account of which the world can scarcely refrain from execrating the very name of Romanism. Judged by every Roman Catholic test, the Inquisition annihilates the whole system.

If we grant that it was not a question of *dogma* we shall have to do it in the face of reason and common sense. Rome's pronouncements which required the harassing of those who did not agree to her claims, the confiscation of their property, their disfranchisement and the disfranchisement of their children, their torture and disgrace, and finally their exile or death do come under the head of "definition," as given in Webster's "New Inter-

national Dictionary." Webster says: "A definition consists of a statement of the class in which the subject of definition is included, and an enumeration of the differentia, or specific marks or traits, which distinguish it from other members of the same class. A definition is adequate or exact when the differentia make certain the identification of the object intended. 'Definition being nothing but making another understand by words what the term defined stands for.'—*Locke*. 'Definition, simple, positive, hard and fast as it is, never tells the whole truth about a conception.'—*Josiah Royce*."

If the reader will consult the decree (Appendix, Document E), he will find that the following terms are in question: "Roman Pontiff," "when he speaks ex-cathedra, that is, when in discharge of the office of pastor and doctor of all Christians," "to be held by the universal Church," "defines," "faith," "morals," "doctrine."

The Bulls for the extermination of heresy and the killing of heretics do not tell the whole truth about "the conception." Thus far they are in accord with Royce as quoted by Webster. They did make others "understand by words what the term defined" stood for. That meets Locke's requirements as they are quoted by Webster. The inquisitors were told by the pope what to do and they understood their duties with the reasons therefor. The definitions were "adequate" and "exact" enough to admit of no quibbling. They set forth the class in which the subjects of definition were



included, also the enumerations "of the differentiæ, or specific marks or traits, etc."

That these commands were disciplinary does not preclude their being matters of *morals*. They had to do with morals in that they were highly immoral. Dogma sometimes has a direct bearing on life.

The popes did not introduce any new law, but no dogma is supposed to introduce new laws. The Church did enact new laws some centuries ago, that is, "the commandments of the Church." (See Appendix, Document B.) But Protestantism is too strong now to permit much more of that. The papacy can do little more now than continue to authorize the violation of old laws. Liguori says (Appendix, Note VI, Section II), "The pope . . . can exempt from those divine precepts in which the divine right springs from the human will, as in vows and oaths." In his dispensations sanctioning immoral matrimonial alliances, the pope also claims the right to transgress some of the laws, including those in Leviticus, which are regarded by a good many people as divine.

The Inquisition had to do with *faith*. It had for its purpose the defense, preservation and propagation of the faith. It was a matter of faith as well as obedience on the part of the popes, the inquisitors, the bishops and the accused. Paul tells us (Rom. xiv. 23), "For all that is not of faith is sin." Did Rome do all this without faith? Was there no thought of loyalty to God, or obedience to the divine will, or of the application of divine truth in

all of it? Rome understands by faith either the deposit of divine truth or the acceptance, by the help of God, of that divine deposit. Did not the popes claim that they had divine warrant for believing that heretics should be killed and for requiring their subordinates to kill them? Were they not protecting the deposit of truth? Did they not believe and teach that it was a part of faith thus to protect the faith? Or did they do all that as unthinking brutes? We shall not slander the brute creation by insinuating that the refined cruelties of the Inquisition were prompted by brute instincts. No beasts were ever known to be guilty of such moral degradation. It was diabolical. It required the exercise of thought, the trampling under foot of all the tenderest emotions, the supremest exercise of a distorted human will. Read in the appendix "A Case of Torture" (Note XI). Think of *men*, in the name of religion, stripping all the clothing from a poor, helpless young woman, putting her through the exquisite disgrace and agony of the water torture, for the *intention* of doing a heretical thing in refusing to eat pork and for putting on clean linen on Saturday. You cannot stop with calling it effeminate, weak, cowardly, shameful, brutal. It does not belong in the class of sins which we range under the head of carnal, or animal. Nothing short of a perverted faith could be capable of such enormities. The most powerful instincts we have are the religious instincts. If properly guided, they raise us to

fellowship with God ; if debased, they sink us to communion with devils.

The inquisitors were required, as a matter of personal faith, and as a duty in defending the faith, to hunt down offenders wherever they might be found. It was not a specific law demanding that they punish for a certain length of time those who dared to be independent, but it was a universal law to cover all cases for all time, and in all countries.

The popes were "Roman Pontiffs" according to the term of the decree, at the time they gave these laws. They sent out their Bulls, not as private members, or private doctors of the Church, but "when in discharge of the office of pastor and doctor of all Christians," that is, *ex-cathedra*. These Bulls were for the whole world wherever they could be executed.

It was the pope *teaching* the world of Christendom. The Scripture says (Prov. xxix. 13), "The rod and reproof give wisdom." The Syllabus, proposition 23 (see Appendix, Document C), claims that the Roman pontiffs and ecumenical councils have not exceeded the limits of their power and have not usurped the rights of princes. That is an *ex-cathedra* document and so gives warrant to all of the duly authorized torture, homicide and other crimes of the Inquisition. That is the way it appears to those who view it without any effort at evading the plain facts.

It is no doubt true that Nergenrether (Appendix,

Note VIII) proved, to the satisfaction of those who thought as he did, the absurdity of the position that the Bull "In Coena Domini" had to do with dogma, but what of that? Why should we believe him? Why was it necessary for a poor, fallible fellow to inject his interpretation into so grave an issue? Janus thought that it certainly did have a vital relation to dogma. Rome must have certainty, and especially on questions of infallibility. Does it turn out that the defenders of the Vatican decree have absorbed some of the elixir of inerrancy? When did it happen? If, as Conway observes (Appendix, Note III), the general secretary of the Council of Trent, "like most of the Italians of his day, was unable to distinguish between the divine authority of the Church and the political policies of the pope and the Roman curia," how may we expect any one else, except the pope, and he only while in the infallible mood, to penetrate these mysteries?

But suppose that the Inquisition was simply disciplinary and not infallible, what follows? Suppose that it was not the teaching of doctrine in the technical sense on which Rome insists? Doctrine is teaching, and teaching is causing another to know. The Inquisition was designed to teach heretics, "not to blaspheme." The papacy is afraid of the position that it was a matter of doctrine because she does not want it to be regarded as her uniform and continuous doctrine and practice. The Church is ashamed of it now, and

is adapting itself to the changed conditions brought about by freedom of thought, of worship, of the press and of conscience, effected by the Protestant revolution, in spite of Rome. So she must do something with that dark and bloody part of her history.

We wish to ask a few questions: Did Rome persecute when she had the power? Is she responsible for the Inquisition? Don't all speak at once. Vacandard says she is responsible; Cardinal Gibbons says she is not. The Catholic Encyclopedia contends that she is; "Question Box" says no. "The Americana," an encyclopedia that does the best it can for the cause of Rome, quotes from the Bull, "Unam Sanctam," in its article "Inquisition," and admits "the secular power simply executed the judgments of the church tribunals." "Catholic Belief" seems to have been baptized by a Protestant, for it cannot think of such a thing as persecuting a poor, deluded Protestant or heretic. The author of "Letters of a Kentucky Catholic," published by Webb, Gill and Levering, Louisville, Ky., 1856, says (p. 77), "You charge upon the Church that she teaches the persecution of heretics. This is a falsehood. However individual Catholics may have acted or taught upon this subject, no proof can be furnished that persecution ever was a doctrine of the Church." On pages 81, 82, and 83 he makes the following observations: "You know that bishops are positively forbidden to shed blood. . . . The true meaning of the word *persequar*, in the bishop's oath, is 'to follow after.' And

how *follow after*? Evidently, as the fathers say, 'by argument, not by blows.' *Impugnabo*, in the connection used, simply means *to impugn*. And how impugn? By condemning error. . . . As I have before stated, the *wording* (not the meaning or intent) of the bishop's oath of consecration was changed, so far as the Church in Great Britain and Ireland is concerned, many years ago." Were popes "individual Catholics"? Would it be less criminal for the bishops to "strike or shed blood" than to draw others into it and thus make *two* criminals instead of one? And why did they take the word "persecute" out of the oath in Great Britain and not in Spain? The question is as to what Rome means by the word *persequar*, and not as to its etymology. Her meaning is apparent from her history and her teachings.

It would be well just here to examine again the Syllabus: propositions 15, 19, 23, 24, 25, 27, 30, 42, 53, 54, 55, 76, 77, 78, 79. Ripalda's Catechism is also clear on the subject.

Is the Roman Catholic Church required to persecute now, in the twentieth century? I shall quote from "The Practical Guide for the Confessor," by M. I. Sr. Dr. D. Alejandro Ciolli, Canon of the Metropolitan Cathedral of Florence; translated into Spanish from the fifth Italian edition by Rev. D. Cayetano Soler. With ecclesiastical license. It is published in Barcelona, by Juan Gill, 223 "Calle de las Cortes," 1901. (See Bibliography.)

Page 467 says: "Those should be considered as



heretics who receive heretics as though they should not be punished ; those who give to heretics help, support, favour, protection, with their authority and influence, where it may facilitate the diffusion of error ; those who defend heretics as such, although inwardly they do not admit their errors, whether their defense be material or moral ; those who invite heretics to preach in a Catholic community, or those who aid in the erection of a church, in the opening of schools, or arrange for the salaries of preachers or teachers, or make collections for this object." It might be contended that Protestants are not heretics. Shall we expect Rome to "defend," "succour," "help," those who were never in her fold any more than she would her own erring children ? She did not in the days of the Inquisition, and she will not now.

As a disciplinary regulation all sorts of persecution are an intrinsic part of the government of Rome. It must be continued as long as the papal Church lasts or else her boasted claim of *unity of government* is gone.

If we grant that Rome had and still has the right of *plenitude of government*, and if she now insists that her deeds were once wrong, it follows that this "perfect," "spotless," "visible" society had conferred on her the right to trample under foot the divine law, "Thou shalt not kill." If she once had and exercised the right to commit sin and crime, she still has it. Who can assure us that she will not do it ?

If persecution is to be classed under the head of means of grace then it is *unholy means of grace*.

If we call it fruits, the Church by means of the Inquisition produced *unholy fruits*. So her claim to holy fruits is destroyed. "Oh! but she did produce holy fruits when she was not killing people." But not all her legitimate fruits were holy. If she, in the full and free exercise of her rights, has the privilege of producing unholy fruits and does produce them, the principle is granted.

If persecution was wrong, as some of the apologists would claim, it was not apostolic. Besides, the Bible offers no warrant for the notion that the apostles ever did persecute as the Romanists did, or that they desired to do so. This destroys the claim to *apostolicity*.

Let us devoutly thank God that she can never become *universal*, for God and man are set against that form of religion. If it is unholy surely God will not allow it to become universal. So her *catholicity* is a vain hope.

To sum up: Did the popes of Rome have divine authority to require their subordinates to murder heretics? If not, was she justified in doing that for which she had no specific authority? It does not matter much whether those inquisitors and bishops in the execution of their vows of obedience were obliged, by a teaching decree or by a disciplinary decree, to do this thing; the fact remains, they had to do it on pain of excommunication and

perhaps a worse fate. Has the Church of Rome the right to do wrong? Does her wrong-doing become a righteous act by reason of her committing it? If it does not, who is responsible? Is Rome responsible for any of her acts which are not authorized by ex-cathedra pronouncements? Can she give any commands except those which come from ex-cathedra decrees? Is it a fact that the most of Rome's decrees are given without ex-cathedra sanction? What is meant by disciplinary pronouncements? In what does the unity of Rome consist? Does it not include her commands to burn heretics? Is it true that her unity can only apply to ex-cathedra pronouncements? Was her infallibility off on a vacation when she authorized the Inquisition? Is it not as important to have unity of morals as unity of teaching? Is it impossible for the papacy to bring the unity, holiness, plenitude, and apostolicity of her teaching to bear on conduct? If the Roman Church has a right to divorce her authoritative teachings from her life, so that she is not responsible for what she commands her bishops to do, has she a right to hold Protestant Churches responsible for the wrongs which they may commit? Does the plenitude of teaching or of government mean that she may impose criminal duties on the tools of the papacy? Rome either is or is not responsible for her own sins and crimes. If she is not responsible on the ground that she does not authorize her wickedness by means of ex-cathedra decrees then

murderers, liars, adulterers, robbers, traitors, drunkards, thieves and swindlers may be held guiltless by simply claiming that their deliberate beliefs do not authorize their evil conduct. According to that principle it is not wrong to act contrary to one's convictions. If Rome admits her responsibility for her high-handed robbery (popularly known as "confiscation of goods"), murder (generally termed, "the death penalty for heresy"), hypocrisy (called in history, "zeal for the cause"), treason, *i. e.*, the temporal power used against the state, and blasphemy, *i. e.*, the claim to be the one, visible, perfect society of God in the world, then we cannot trust her because of her unblushing moral turpitude. If she denies her responsibility for her black record of wrong she, by that very act, advertises her own perfidy.

If Romanism would persecute now as in Inquisition times provided she could do it and the circumstances required it she is the same diabolical Church that she was then. If she would not then *her unity is gone*. If she did wrong and it did not affect her unity, holiness, catholicity or apostolicity then these four pompous notes are made to cover up a world of iniquity. The only hope for Romanism is to confess her sins, repent of them and forsake them, cease to make her bombastic claims of holiness and unity and take her place along with other imperfect institutions. If she would do this she would cease to suffer what she is pleased to call persecution.

## V

### FRUITS OF THE ROMAN CATHOLIC SYSTEM

WHEN Jesus said, "By their fruits ye shall know them," He not only submitted His own system to the test of full and free examination, but He recognized the principle of private judgment for the average man. It was the common people to whom He was speaking. This divine right of individual judgment has sometimes been abused, yet the Master did not fear to prescribe it for the use of mankind. The particular difficulty in the application of the inductive method to religion, or to anything else, for that matter, is that we may confuse legitimate with illegitimate fruits. Rome has created a difficulty in that she begs the question. Her position is that she *cannot* produce evil fruits, and therefore she has not produced them. Nor will she bring forth evil fruits for the simple reason that it is impossible. Jesus did not imply such a state of things when He gave us the touch-stone above mentioned.

The definition which Rome gives of a Christian is a key to the whole system: "One who believes and professes the creed, partakes of the sac-

raments and obeys the legitimate pastors, more especially the pope." Her aims are certainty in belief, the visible conveying of salvation, and implicit obedience to the Church.

The outcome is just what should be expected. The things aimed at in an ambitious, ungodly way are the very things which Rome fails to secure. "He that findeth his life shall lose it; and he that shall lose his life for me shall find it."

Rome has foundered on the rocks of private interpretation. She is in Job's condition. He says, "For the fear which I feared has come upon me; and that which I was afraid of has befallen me." By the time an honest man finishes examining the four notes of the papal system he will realize that all his mental faculties have been brought into play.

He must know something of history. He has need of the critical spirit in order to get the proper perspective. He should ignore his prejudices as much as possible. He must be able to distinguish between good and bad fruits, also between holy and unholy doctrine. He must be able to distinguish between the holy results produced by the sacraments of the Church and those which come from the teachings and good influence of Evangelical Christians. He will need to have all his wits about him in order to follow the devious windings of doctrine, worship and church government, as they have come down from the simple worship of the apostles and have spread themselves among the Roman Catholic nations.



The investigator will have to ascertain what was the original deposit, then he must secure the genuine, infallible teachings of the Church for the purpose of comparison. If he is intelligent and persistent and especially if he lives in a Protestant community, he can get hold of a Catholic Bible. It will take more effort to secure copies of the fathers and of all those writings which contain the written traditions which form part of the deposit. After getting a sort of idea as to what has unanimous consent among the fathers and as to what written tradition is to be received, he will have to do the best he can about the unwritten tradition.

After the thinking Catholic has gathered up the broken spars and sinking cargo of his frail bark, he has yet to pass another dangerous whirlpool, for he is not beyond private judgment until he has settled the matter of his own salvation. That may appear a little thing to one who is absorbed in saving the honour of the Church, but to a Protestant it amounts to everything whether or not he has the assurance that his sins are forgiven. A Catholic cannot know, for he is not permitted to have divine assurance of his acceptance with God ; he is not infallible in pronouncing on his own spiritual condition ; no priest can help him in his troubles ; and finally, however certain he might be as to his own condition, if the priest who absolves him has not the right intention, he is as bad off as a poor, deluded Protestant.

The efforts to provide a substitute for the indi-

vidual conscience has undermined Rome's system of morals and spirituality.

The ignorance, superstition, immorality, weakness and infidelity so prevalent in countries still dominated by Rome and in other nations once desolated by her, are the natural fruits of the system. This is not hard to account for.

She withholds the Bible from her people wherever she can. Why is this? Not because of her poor translations. She has fairly good versions of the Bible, though in some cases she has shamelessly distorted the meaning of passages. Not because the priest lacks authority to require them to purchase the Scriptures. It is not for lack of funds. Rome has or could get an abundance of money to print and sell cheap Bibles. Yet it remains true that by high prices, by failing to encourage her people in the study of the Bible, and by appealing to tradition and the fathers rather than to God's Word, she has succeeded in keeping the Book of books out of the hands of the most of her adherents.

The lack of Bible instruction not only leaves the people ignorant of spiritual matters, but it robs them of the *magna charta* of human rights. In Eph. ii. 19-23 and iii. 14-21 are to be found such expressions as "You are no more strangers and foreigners; but you are fellow citizens with the saints and the domestics of God. . . . That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to

comprehend, with all the saints, what is the breadth and length and height and depth."

Her meagre authorized notes are prescribed as a substitute for real Bible study. Even those sublime passages in Isaiah, Job, and the Gospel of John receive only here and there a short, superficial comment. To give the Protestant reader an idea of Rome's method, I shall simply put down all that the Douay version says on that wonderful book, the Epistle of Paul to the Ephesians, leaving out the references, also the introduction, which consists of twelve lines.

Ephesians—Douay comments: Chapter i., verse 3, "*In celestibus*, in heavenly places, or in heavenly things." Verse 14, "Acquisition, that is a purchased possession." Chapter ii., verse 9, "*Not of works*, as of our own growth, or from ourselves; but as from the grace of God." Chapter iv., verses 11, 13, "*He gave some apostles, Until we all meet*, etc. Note here that Christ hath left in His Church a perpetual succession of orthodox pastors and teachers, to preserve the faithful in unity and truth." Chapter v., verse 24, "*As the Church is subject to Christ*. The Church then, according to St. Paul, is ever obedient to Christ; and can never fall from Him, or turn adulteress." Chapter vi., verse 12, "*High places or heavenly places*. That is to say, in the air, the lowest of the celestial regions, which is full of these spirits of darkness."

That is all this boasted version has on that book and it treats others similarly. (See Appendix, Note I.)

The Church practices so much fraud in her methods as to contaminate the membership generally. Rome boasts of her adaptability to all nations, peoples, tongues and climes. The homeopathic doses of Romanism which Gibbons and the Paulist fathers have been administering to the people of the United States of America have been so complacently swallowed by a majority of the people that one would think we might all wake up some fine morning to find ourselves gently resting in the arms of "Holy Mother." If these gentlemen had the authority permanently to adapt it, the case might be different, but they cannot and they might as well confess that what they do is simply provisional.

Duplicity is found all through the Roman Catholic system. In Protestant countries she makes boastful claims as to her love for education. In Catholic countries she neglects and opposes it. She cries aloud and looks innocent when accused of political intrigue, and yet it is a part of her very life. (See Appendix, Document F.) The creed of Pius IV says plainly that there is no salvation outside of the Roman Catholic Church. Modern theologians and apologists lay down the gap and let a considerable number of outsiders into heaven. With one breath it is proclaimed from the housetops that Rome has been the liberator of the masses and with the next she decries the liberty of conscience and freedom of thought which are indispensable to advancement. She pretends that her people should and do

have the Bible and yet she fails to put it in their reach until driven to it by Protestants. The priest makes the penitent believe that he grants him absolution and that he can depend on it, but upon investigation it is admitted that there is no absolute certainty about it. Cardinal Gibbons says ("Faith of Our Fathers," p. 262), "All admit that the condition of unbaptized infants is better than non-existence. There are some Catholic writers of distinction who even assert that unbaptized infants enjoy a certain degree of natural beatitude." The editor of Liguori, Vol. II, p. 470, in his dissertation concerning the "Work of the Holy Infancy," says, "With their most pitiful cries; those unhappy ones, whose throats have become hoarse, whose tongue has stuck to the palate, for so much crying to their fathers insensible of their ill-fortune."

Let the reader turn to Document H in the Appendix, read it carefully, remember the seriousness of the case and then determine whether or not he can believe unqualifiedly what a well-instructed Catholic says, when it is a matter concerning his faith.

Her persistent efforts to keep such works as those of Liguori away from both Protestants and Roman Catholics is nothing but fraud. The Syllabus of Errors condemned by Pius IX could be easily translated and it would be inexpensive to publish it. But Rome knows that she would be caught by honest Catholics and by Protestants and so will not give us an *authorized* translation of that document.

Moreover, she makes faces at those who do translate it.

The operation for appendicitis which Rome has performed on Ripalda's Catechism was necessary to save the patient's life. It was done cold-bloodedly and with a measure of success. The casual observer would not know that the patient had ever been troubled with an appendix. Ripalda could manage to live and get on well in Catholic countries. Not so in Protestant lands. It is in his appendix that we find such a disgraceful statement as that civil matrimony is base concubinage, also the command that Catholics must virtually boycott and endeavour to extirpate liberal newspapers.

It is hard to find a copy of the Catechism of Pius X in English; I have not seen one. If it has been, or should ever be translated, Rome would find herself in quite a dilemma. If it is translated without being adapted, it will have to leave out the second commandment. That would make it unacceptable to American non-Catholics and they cannot be ignored. If the commandment is inserted, it will be a severe reflection on the pope.

In the debate between Bishop Purcell and Alexander Campbell (published in 1837 by J. A. James & Co., page 291), the Bishop after condemning Smith's translation of Liguori turns his attention to Campbell's assertion that Rome left out the second commandment, "while proof to the contrary, from Catholic Catechisms everywhere in the United States and from every Catholic Bible in the world,



was staring him in the face, may be placed alongside the foregoing." Purcell did not mention Catholic Catechisms of *Europe or of Mexico*. And it was so deftly done that Campbell never seemed to catch on. That is typical of Catholic morals. The "ley fuga" as practiced in Mexico is pure, unadulterated Catholic morality. (The *ley fuga* is a Mexican custom of telling a prisoner to escape if he can, shooting him when he attempts it and reporting that he was killed while trying to escape.)

Rome teaches an immoral casuistry. (See Appendix, Note VI.)

Catholicism has always used a system of espionage, which easily drifts into graft and injustice. It is essentially cowardly and tyrannical.

The whole plan of salvation according to the Roman system is contrary to Scripture and Christian morality. That a spiritual force could be conveyed literally through a physical medium is as ridiculous as that one could raise a crop of potatoes by singing songs to it, or run a freight train by quoting poetry to the engine.

Romanism fosters evasion and lying. Putting so much in the place of God and of true religion is a blasphemy, and blasphemy is simply one phase of idolatry. Both idolatry and blasphemy are the essence of falsehood. Humble, intellectual worship furnishes the secret of truthfulness of words and conduct, so deplorably absent in Roman Catholic and out-and-out pagan countries. On the other hand, counterfeit worship demoralizes the spirit of

truth. Paul's prayer for the Philippians contains these words, "That you may be sincere" (Phil. i. 10). Nothing but spiritual worship can produce this Christian sincerity. It would take a separate volume to give an adequate idea of Rome's evasiveness and trickery. (See Appendix, Document H.)

In His commandment against blasphemy, Jesus points out that men are not to abuse the instinct of worship and the imperative need of truth and veracity even by appealing to any of the regular phenomena of nature or the regular institutions of society in a false or irreverent way.

His argument would run thus (see Matt. v. 33-37): Practically all men recognize their weakness and instability as compared with the systematic workings of nature and of established human government. The instinct of reverence for high things would cause men naturally to trust a fellow-mortal who solemnly appeals to these things. Out of this instinct has grown up the custom of oaths. Abraham had his servant to place his hand under his thigh and swear before going after a wife for his son, Isaac. That act was an appeal to the very body and life of Abraham. To use wickedly or profanely this method of deceiving people is severely rebuked, on the ground that truth, religion and morality are bound up together.

The doctrine of the divine immanence is also involved in it. To swear by the earth is not simply falsehood but blasphemy; the earth is God's footstool. To appeal to one's life, without due consid-

eration, is to profane what God has given. Not only is it true that we are not the creators of our bodies, but we are unable to do the insignificant thing of changing the colour of a single hair of our heads. We are also to regard with reverence the government under which we live. Swear not by Jerusalem, it is the city of the great King. Heaven is God's throne and represents absolute truth and permanence. We must not swear by it.

Rome, by placing before us images and relics, by undue exaltation of the magisterium of the Church, by filling the calendars with her so-called saints, manages to keep the mind so fully occupied with these man-made things that little room is left for the contemplation of God Himself. With God so far away it is natural to see only the Church rather than the Lord of the Church. According to Romanism the Church has the sole responsibility of interpreting the will of the heavenly Father to man.

Universal and, in many cases, enforced celibacy of the priesthood cripples her. (See "Roman Catholicism Capitulating before Protestantism," chapter on Ecclesiastical Celibacy.) Protestants do not object to celibacy as such, but it insists that the priests belong to the same class of people as do the masses. If Christianity were a question primarily of words, creeds, sacraments and observances, then a celibate priesthood might be useful, if not essential. But if a cross-section of personified Christianity is what is wanted then the Protestant ministry is the

thing. We have bachelors, widowers, men with their wives, and men with wives and children. As the family is the basis of society, it is imperative that spiritual guides should represent the family in all its relations. A celibate priesthood can represent only one phase of the family life, that of a son, brother, or uncle, who has gone out from the home. That is to say, it represents the products of the home, not the makers of the home, or the home as a whole.

With the masses celibacy implies a peculiar superiority and sanctity on the part of the priesthood. Bishop Purcell, in his debate with Alexander Campbell, page 191, quotes Rev. xiv. 2-5, to sustain the Roman doctrine of the celibacy of the priesthood. The fourth verse says, "These are they which were not defiled with women." His contention assumes that to be married to a woman is to be defiled by her. In countries where Rome has full sway, she has a good chance to show just what her system can do. It is notorious that in Brazil and other Roman Catholic countries of Central and South America the celibacy of the priesthood does not preserve them from the most corrupt lives. (See "South America; Its Missionary Problems," by Bishop Thomas B. Neely, especially Chapter V.) Who can believe that priests, as a rule, are more spiritual than the Christian fathers and mothers of our country?

Celibacy subordinates the lower clergy to the higher and places all under the domination of the

pope, so when priests show evidence of too intimate a relation with the people or of being too much under the influence of liberal minded bishops or priests, they, being unencumbered by families, may be easily removed to some place where the danger is less.

The immorality of the priests, as a class, is the shame of Romanism. Yet this ought not to surprise any one. They do little Bible reading, they do not believe in regeneration except through their perverted sacraments, which are poor substitutes for the grace of God. Roman Catholic history and legislation and administration are full of efforts to reform the Church in "head and members."

But why should Romanists complain that people sometimes refer to the rottenness of a portion of the priesthood? Why should they be decent? It is utterly unnecessary, as we have shown. We fail to understand why any popes or priests need to lead correct lives. If, as Gibbons tells us, a majority of wicked pontiffs could not vitiate the preposterous claims of the Church and if immorality does not prevent a priest from being a channel of grace, what difference would it make if the whole hierarchy were debauched? The fact that priests in Protestant countries are often fine men proves nothing.

The use of images of the Virgin and of the saints is also damaging to morals. Mary taught nothing. She is supposed to be more tender than God Himself. This necessarily produces an effeminate and corrupt religion. The use of images in general is really a

submission to the hierarchy, for those images must be duly authorized before they can be worshipped.

*Rome finds herself necessarily in opposition to virtually all the aggressive, purifying, and elevating institutions of society.*

Romanism destroys the sanctity of the *Sabbath*. This is to be expected when the pope himself will change the law in the decalogue and put in its stead, "Remember to sanctify the feasts." The results of Rome's neglect of Sabbath observance is seen in all Catholic countries. Sunday bull-fights in Mexico are looked upon by many of the best Mexicans as disgraceful to the country, yet it finds ample protection under the ægis of Romanism. (See Appendix, Note X.)

*Lotteries* have been driven out of the United States but not by Romanists. How could she do anything to aid in such a reform movement when her own St. Liguori teaches that they are not wrong? (See Appendix, Note VI.)

Good government cannot willingly afford to permit *gambling*. But if that evil is outlawed, it will have to be done without the coöperation of Romanism, for has not Liguori told them that betting is not wrong? (See Appendix, Note VI.)

The *press* must be muzzled. (See Appendix, Document B, prop. 78, also Appendix, Document F.) Rome has succeeded beautifully in the United States in requiring the newspapers and magazines absolutely to refrain from criticizing Roman Catholicism, her priests, her doctrine, her methods, or



her superstitions. Practically every paper is thus controlled with the exception of the church press and a few papers that make a specialty of exposing the errors of Rome.

*General education* would undermine a system which requires one to believe that a piece of bread has been converted by the sacrament of orders and some Latin phrases into the body, soul and divinity of Jesus Christ. So, the *public schools* must be suppressed—if possible. Propositions 45, 47, 48 of the Syllabus show clearly that no Romanist can possibly be true to his Church and favour the public school. (See Appendix, Document C.)

Roman Catholic *philanthropy* is on a radically different basis from that of Protestantism. Rome makes almsgiving one of the works of penance and thus primarily a means of grace to the giver. Enlightened, present-day philanthropy aims to remove the cause of poverty. The labouring man to-day who is in danger of being reduced to want says, "Give me justice, not charity." Rome erects lofty churches and cathedrals; Protestants build good homes. Rome exalts celibacy; Protestantism exalts the holy estate of matrimony and the Christian family. Rome creates criminals by preventing general education wherever she can, and by winking at intemperance; Protestantism helps prevent crime and prepares a sturdy citizenship by building up the public school system and by stimulating independence of thought and action.

*Masonry* and *Socialism* come in for their share

of denunciation, still they seem to thrive despite Rome's curse upon them. (See Appendix, Document F.)

Roman Catholics cannot consistently coöperate in the science of *penology*, because, according to their theory, crime must somehow be paid for in suffering. The modern doctrine of the threefold purpose of reforming the criminal, protecting society and deterring others, rather than avenging the government, is more in harmony with the Master's doctrine, "Blessed are the merciful, for they shall obtain mercy," and also farther away from Rome's idea of punishment.

Rome is handicapped in the matter of *criminology*, for crime in her sight is opposition to Rome. As long as one is loyal to her sacraments and obedient to her pastors, he cannot be very bad, while the opponent of Rome is deeply guilty unless inculpably ignorant.

With such artificial views as to the nature, causes, treatment and prevention of crime, there is no more hope of progress in penology, so far as Rome is concerned, than there is of advancement in science where the phenomena of nature are referred to capricious gods.

Rome takes her stand on the text, "The gates of hell shall not prevail against it" (the Church). Many an institution has been like the Irishman's turtle, "dead but not aware of the fact." Existence is not life. Mohammedanism *exists*; so does Buddhism. "But if the Roman Catholic Church is

not the true Church then there is none." And, "if the Roman Catholic Church should be shown to be false, there is no Church that can show any claim to be the Church of Christ." If a "visible perfect society" is indispensable, that might possibly be a correct position. But go back, if you will, and see who started that idea of a "visible perfect society." It was not Jesus Himself who did it. His description of the Church is, "Where two or three are gathered together in my name, there am I in the midst of them." "But Jesus authorized the definition given by Roman Catholic theologians." Not quite so fast! You are begging the question, for that is the point we are discussing. Why do you believe in Jesus? Is it not because He spake as never man spake, that He wrought as never man wrought, that He lived as never man lived? "A man is known by the company he keeps." Jesus could not afford to employ wicked popes to represent Him to the world. Why should we believe in the popes without the proper credentials, such as godly living and wise speech, when we demand them of Jesus, their supposed founder?

It is a significant fact that in all Roman Catholic countries except where the Church has succeeded in producing a deplorably low state of morals and intelligence, a vast majority of so-called Catholic men have very little use for the peculiar tenets and practices of that faith.

Rome should be very thankful to Protestantism, for it is only in Protestant countries that one may

find a decent type of morals among Catholic people. No country on earth is able to endure Roman Catholic domination for any length of time without suffering tremendous loss of virility, prestige, hopefulness and faith in God. France is a dismal example of the blighting effects of Romanism. Italy, before Garibaldi's day, was literally devastated by malaria, vandalism, poverty and immorality. She is now redeeming herself and becoming a free strong nation, in proportion to her success in throwing off the yoke of papal tyranny.

Fortunately for England, Scotland and Germany, they made their fight in time to prevent the complete undermining of faith and morals, together with consequent decay and decrepitude. Argentina, Brazil, and Chile have begun in time to outwit their enemy. While these lines are being written, Mexico is suffering internal discord and anarchy because she has not insisted on being free from Rome in fact as well as in theory. The United States is in a state of lethargy as regards Politico-Ecclesiastical Romanism. Thousands of her citizens refuse to believe that danger lurks in the near future. She will awake some day but not until Romanism has fastened her fangs nearly to her vitals. Our greatest danger is from time-serving bosses and legislators who would betray their country's religious liberty and public school system in order to perpetuate their own nefarious power and boodle. Such men are really, if not technically, guilty of treason.

Roman Catholics have two notably bad habits to which I call attention in this connection ; one is to take a vow to condemn, reject and anathematize everything which the Church rejects and anathematizes, and this, in the face of the fact that the average member is prohibited from hearing Protestant sermons or reading Protestant literature. The other bad habit is to abuse persistently any one who criticizes the Roman Catholic theory of religion or morals. They do not hesitate to designate as "liars" and "traducers" those who dare to call in question the correctness of the position of the Church.

Protestants have, in many cases, erred in their judgment of Romanism. The mistake that is made is to think that the evils which emanate from Rome are merely the *abuses* of a system which may yet be reformed. A few even hope that Romanism and Protestantism may one day be united in a vast effort to win the world to Christianity. I venture the assertion that no true Catholic harbours such a vain hope. Since Rome has placed the capstone of the Immaculate Conception of the Virgin Mary on her edifice of worship and that of Papal Infallibility on her system of teaching, no bridge can possibly be built to span the chasm between Romanism and Evangelical Christianity. Rome's hope in this enlightened age is, like the cuttle-fish, to muddy the waters. Few thinking people can swallow whole the philosophy of Roman Catholicism if they get a clear view of the system.

Genuine Christianity sweetens, enriches, and

vitalizes every faculty of man. It is in harmony with every phase of legitimate thought and activity. "Every best gift, and perfect gift is from above, coming down from the Father of light, with whom there is no change, nor shadow of alteration" (James i. 17).

The four primal forces of human nature: hunger, love, thirst for God and ambition for power were all placed there by Jehovah. They are all good if rightly directed. The refinement and guidance of these forces determine whether we shall be saved or lost. To destroy them is no part of wisdom. The glory of Jesus' reign consists in His recognition of the potency of the forces with which God Himself has endowed us. It is said of Jesus, "A bruised reed he shall not break and smoking flax he shall not extinguish" (Matt. xii. 20). Again, "The Spirit of the Lord is upon me; wherefore he hath anointed me to preach the gospel; to the poor he hath sent me, to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward" (Luke iv. 18, 19).

It is God's will that men should build rather than tear down. He would have us assert our lordship over the earth. And He has shown us how we may do this.

Hunger is to be satisfied by honest toil. "In the sweat of thy face shalt thou eat thy bread." The abuse of this divine principle means theft,



indolence, robbery, swindling. It once meant war for conquest and slavery. Its proper use impels to business, commerce, trades, and legitimate occupations. It has much to do with driving men to scientific studies and inventions. Jesus, in His great temptation, was met by the tempter on the plane of hunger. He conquered by the use of the Word of God and prayer. We have been given the same weapons for our defense. We should be able to say, with the Psalmist, "Thy words have I hid in my heart that I may not sin against thee" (Ps. cxviii. 11). The settlement of Brazil, Argentina and Chile on the principle of earning the necessities and comforts of life has given them precedence over other Latin American countries. The conquest of Peru and Mexico by men who would seek directly the material wealth of those countries without regard to justice and righteousness has weakened them. The three former nations have naturally freed themselves very largely from Rome, while the two latter have been greatly enfeebled and are the natural prey of a religion which systematically undertakes the suppression of the powers of all those who would press forward in their personal and national development. Jesus said, "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." In another place He said, "Seek ye therefore first the kingdom of God and His justice; and all these things shall be added unto you" (Matt. vi. 33).

The right use of love builds up the family which is the basis of society ; it fosters clean living and sets itself against impurity. The wrong use of it brings violence, vice, disease, the undermining of society, and the destruction of the nation.

Our natural thirst for God prepares us for the refining influence of prayer and Bible study. It brings us into communion with God if we strongly desire it and have proper guidance and help. When perverted, the very thing which gives an impulse towards sainthood leads to superstition, fanaticism, cynicism. It was a perverted religion that compassed the death of Jesus Christ and that has destroyed millions of devotees and victims in heathen lands. Jesus, in the same temptation to which we have referred (recorded in Matt. iv. 1-11), foiled the tempter a second time as He did the first. He would not cast Himself down from the pinnacle of the temple to satisfy the perverted religious instincts of a gaping crowd. He said, on another occasion, "A wicked and adulterous generation seeketh after a sign ; and a sign shall not be given it, but the sign of Jonas the prophet."

Ambition for power has been misused for tyranny in Church and State all through the centuries. Its legitimate use makes possible the missionary, the philanthropist, the active Christian worker, and the live Christian minister. Jesus was tempted to abuse this love of power, when the wicked one "shewed him all the kingdoms of this world and the glory of them, and said to him : All these will

I give thee if falling down thou wilt adore me." Jesus said to him: "Be gone, Satan; for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve" (Matt. iv. 9-10).

What is the place which Rome has given to these four primal forces in realizing God's ideal for man?

By suppressing freedom of thought, denying the right of private judgment, and by opposition to general education she has succeeded in reducing to a greater or less degree of poverty every nation where she has full control. Instead of prosperous homes her reign produces imposing charitable institutions. In lands where she is most strongly entrenched grand cathedrals look down upon the poverty and degradation of the people. According to their lights her sisters and nuns do the best they can to help humanity. It is a pity that they are often seriously handicapped by the very system of which they form a part.

Rome's assertion of her superiority to the divine law in the matter of matrimony, where the pope claims the power of granting dispensations, and her efforts at the artificial exaltation of celibacy have not fostered virtue. On the contrary, her monasteries have often been noted for their rottenness. The celibacy of the priesthood does not work well in Catholic countries. I do not believe it works well in Protestant countries although the standard of morals in the latter case is such that great abuses are evidently not so unblushing as in lands where public sentiment places no check upon the clergy.

By replacing the simple, thoughtful worship of Christ and the apostles with the so-called miracles of transubstantiation, healing, etc., Romanism has fettered the faith of her devotees and driven her thoughtful men into skepticism.

Inordinate ambition for power is so patent with regard to Rome that she is sooner or later found out everywhere. (This is discussed in the chapter on her system of government.)

Will the Catholic reader permit me to say a personal word? You are capable of fellowship with God. You need freedom if you would realize the very best that is in you. God intended that you should be free. You are not treating your heavenly Father justly if you allow your talents to be unused. True, you need all the help your fellow men can give you. We all need teachers; it is God's way. But we should seek to feel for ourselves the force of the truths which we embrace, and let our religious faith be our own in the highest sense of the word. Let it be the going out of our own full and unfettered personality towards God.

## VI

### THE RELIGION OF THE SPIRIT

HAVING shown, in our limited space, the defects of Romanism, as we see them, we desire most earnestly and affectionately to call attention to spiritual Christianity as inculcated in the New Testament Scriptures.

After previous repeated discussions, the question naturally recurs: Does God purpose to reveal Himself to every human being who desires His holy presence? Does He seek to do this through a hierarchy or directly? These are the main points at issue. The machinery of Rome, instead of helping, is a constant hindrance to personal communion with God and hence to personal piety. The very definition of a Christian, which Rome gives, shows that a personal knowledge of God does not enter the minds of the leaders of the Church. How can the hierarchy benefit a sincere soul? Of what advantage are the pompous ceremonials?

The pity of it is that the head of the Church is utterly ignorant of true, heartfelt, Bible religion. In his Encyclical against Modernism, Pius X says: "They assert the existence of a real experience and one of a kind that surpasses all rational experience. It is this experience which makes the person who

acquires it to be properly and truly a believer. . . . How far this position is removed from Catholic teaching! We have already seen how its fallacies have been condemned by the Vatican Council." Rome agrees that *extraordinary* men may have personal fellowship with God for extraordinary reasons and purposes. Protestantism teaches that it is impossible for God to save a rational, responsible being without appealing to his various faculties. If man cannot respond to his Maker, his Maker can do nothing for him, except by treating him as a machine.

## I. HOW GOD REVEALS HIMSELF TO US

There are three methods by which our heavenly Father makes Himself known and felt by us: nature, what other men bring us, and the operation of the Holy Spirit upon our hearts.

(1) *What God brings to us through nature.* The forces of nature give us some hint of the power of her God. The precision with which the planets move in their orbits, the infinite complexity of life and its marvellous adaptation to environment, indicate the wisdom of Jehovah. The care which God shows for His creatures in preparing a world for them to live in and develop indicates His goodness. The visitation of punishment on the transgressors of nature's laws shows that there is justice in the universe. But the imperfection we see in the present working of all these forces is prophetic of a time when the great God will carry to completion



His whole programme. "The heavens declare the glory of God." "The invisible things of God are clearly seen by the things which are made."

(2) *What God brings to us through other men.* Men have always helped each other in their search for God. Sacrifices, laws, customs are forms of mutual assistance. Choice spirits have kept alive the precious faith entrusted to them. In the early ages, the families of Abraham, Isaac and Jacob were organized into a nation, which was guided by the prophets until the coming of the Messiah. Then arose the primitive Christian Church, whose power and influence have deepened and widened until now.

The history of this movement has been recorded in a book, containing laws, promises, precepts, doctrines, which were given during the formative period of that people and are to be found in the volume we call the Scriptures of the Old Testament. Jesus brought out in bold relief the deep hidden meanings found in a rudimentary form in the Sacred Scriptures of the Jews. His life and words throw a flood of light on the truths taught in the Old Testament, thus forming a full and final revelation of God, and His relation to His people. Jesus also set in motion new forces. He commissioned His apostles, prophets, evangelists, pastors and teachers to carry out His programme.

1. The use of the Bible in the religion of the Spirit. The excellence of Holy Scripture consists mainly in the fact that it records for our help the

precious experiences of many men who were eminent for their faith and piety. Among other things, the Bible contains the following elements: (a) Ordinary statements of ordinary events, such as the prudential maxims in the book of Proverbs, the request of Paul to bring his cloak, various details in the book of Esther; (b) Wicked words of devils and wicked men; (c) True statements by wicked men, such as the words of Pontius Pilate, "I find no fault in this man"; (d) Evil deeds of evil men; (e) Evil deeds of good men, as Abraham's lying, and David's murdering of his friend; (f) True statements of good men; (g) Good deeds of good men; (h) Truths written by the Bible writers themselves; (i) Above all, deeds and words of Jesus Christ as recorded by good men; (j) Exposition and application of Jesus' life and message by the writers of the Epistles and the Apocalypse. These elements are seldom labelled in the Bible. "If any man will do His will, he shall know of the doctrine." "Ye have an unction from the Holy One and know all things." Downright moral qualities and a readiness to obey are indispensable in order to receive this sort of knowledge. For centuries Rome endeavoured to confine what learning there was in the world to the magisterium of the Church. The best in human nature, reinforced by supernatural influence, broke over all bounds, at various times, and finally resulted in the Protestant Reformation. The rivulet has become a mighty river. Nothing can stop its force. Rome's conten-

tion that the common people, or rather the non-Catholics, are too ignorant to examine the foundations of belief is untenable. She is face to face with a virile, intelligent, purifying force as represented by great theologians, philosophers, soul-winners, pastors and teachers. Bible reading largely has produced this army of men and women who intelligently love God and man.

Just how God uses the Bible in His operations on the human soul is clearly set forth by George Trumbull Ladd, in his "Doctrine of Sacred Scripture," Vol. II, pp. 659 and 660: "We are obliged then to represent the connection between the Spirit and the Bible as a means of grace in somewhat the following way: The Divine Spirit as a person has personal relations with the spirit of man. The Spirit as divine can hold certain relations with the human spirit which are quite impossible for human spirits to hold with one another. But the Divine Spirit, like all human spirits, also communicates with human spirits by the use of what we call 'ordinary means.' For the purposes of this spiritual communication through means, the following results are indispensable: The Word of God must be brought to the human spirit; and the human spirit must be so affected as to open itself to the reception of that word, and rise to higher comprehension of it by successive stages of a rational faith. This opening and illumining of the soul, the Spirit of God alone can accomplish; it is a divine act, which proves the presence of a divine spiritual force

acting dynamically within the soul. But a certain object of faith must be presented when the soul receives from the Divine Spirit the spiritual gifts of grace; that object is God as the Redeemer in Jesus Christ. But, since God has come as the Redeemer in certain deeds and ideas of history, the object of Christian faith must come before the soul as a narrative and external representation of these great historic deeds and ideas; that is to say, it is the Word of God, which is scripturally fixed in the Bible, that the Spirit uses as His means for an objective presentation of Christian truth. By His providential arrangements, the Spirit of God brings this Word of God before the human soul; and then by His spiritual presence and power He so uses this Word as to make it become an inner word,—accepted, understood and believed, for the purifying and enlightening of the soul.”

2. The place of the prophet (“forth-teller” rather than fore-teller) in Christianity. All admit that there is an infinite variety of talent, opportunity, consecration and development among men. There have always been leaders both natural and developed in all the fields of human activity. All organizations are built on the principle of a variety of personal experiences, qualifications and interests, also of public needs and the diverse capabilities of individuals to administer to those needs. For instance, the family, which is the basis of all society, is formed on the principle that the helpless child requires the knowledge, experience, strength

and sympathy of the older members of the household. So also with other institutions.

The truths which were experienced and taught by eminent saints and which have been recorded in the Bible must be reinterpreted from age to age. Romanism and Protestantism are a unit as to this necessity. But there are two differences between them as to how this should be done. The Protestant teacher must know in order to teach. He must have both intellectual and spiritual knowledge of the truths of the Gospel. Spiritual knowledge is absolutely impossible in a depraved pope. The rest of the clergy cannot be held to a higher standard than that required of the pope. Again, the Protestant minister regards his personality as an essential part of his message. A wicked priest does not consider that his own wickedness interferes in the least with his power as a soul-saver. This also seems to be the general opinion of the public, which reproaches Protestant ministers wherever they find glaring inconsistencies in them, while Catholic priests are seldom called to account for their delinquencies.

The point at issue between Rome and the Evangelicals is simply: How does God direct the lives of men? Both religions recognize the need of something besides the operation of the Spirit of God on the individual soul. Romanists make this operation artificial or magical while Protestants recognize it as being along natural lines. Hence, the emphasis put upon prophecy or gospel preach-

ing among Protestants and the magnifying of sacerdotalism among Romanists. St. Paul's description, not to say definition, of prophecy, in 1 Cor. xiv. 3, "He that prophesieth, speaketh to men unto edification, exhortation and comfort," brings out the meaning usually held by Protestant scholars. (If a prophet, a seer, foresees, it is because he sees; so the principal thing is to see and comprehend things as they are.) If infallible definitions, accurate knowledge of dogma and assent to so-called irreformable decisions were the principal things, the prophet or preacher would be of little worth and the priest would supersede him. But if life, fervour, joy, love, power, unselfishness and communion with God are the main things, the Gospel Minister is, according to God's plan, indispensable.

The final purpose of the gift of prophecy is that it should become universal. And why not, if all are capable of communion with God? Moses longed for such a day. When Joshua became alarmed for the honour of his master on account of some prophets in the camp, and reported it to Moses, he received the answer, "Why hast thou emulation for me? Oh, that all the people might prophesy, and that the Lord would give them His Spirit" (Num. xi. 29). St. Paul says to the Church at Corinth, "I would have you all to speak with tongues; but rather to prophesy." "Brethren, be zealous to prophesy." (See 1 Cor., chapter xiv.)

The superiority of the New Testament prophet over the priest consists in the fact that the prophet



speaks for God to men because he is personally acquainted with God, while the priest conveys grace as a water-pipe conducts water. If the priest has a bad intention, it is as if there were a break in the pipe which prevents the grace from reaching its destination. But the power and efficacy of God's saving love is no more affected by the spirituality or vileness of an officiating priest than is the purity of water affected by the fact that the iron pipe does not absorb a part of the water which it carries. Such a theory degrades the function of the priesthood. The universality of Christian activity is proclaimed in Acts ii. 1-21. There it is said that the servants and hand-maidens, the young men and the old, should herald the salvation of God. This wrenches the precious treasure from the grasp of ecclesiastical monopolists and permits the common people to share in it.

3. The Protestant idea of the Church. There are inconsistent Protestants who insist that apostolic succession is more valuable in the sight of God than spiritual fruitage. True Evangelicals are open-minded. Instead of assuming a priori the necessity for tactual succession, they recognize God everywhere. The most sacred temple is the body of the Christian believer. To such every participation in food may be a kind of sacrament: "Whether you eat or drink, or whatsoever else you do, do all to the glory of God" (1 Cor. x. 31). The family, which makes society and nations possible, is a divine institution.

The authority of the Church is based on the principle that we should submit ourselves one to another in the fear of God. The experiences and opinions of our fellow-Christians demand respectful consideration, but that there must be one Church, or visible organization, in the sense used by Rome, and only one, is contrary to reason, experience, history and Scripture.

“The Programme of Modernism” has this to say as to the results of the one-Church theory: “If the Church has not lost all sense of her Catholic destiny, if in the depths of her soul there still reverberates some echo of the prophecy, ‘There shall be one fold and one shepherd,’ she should break forth from the narrow confines of her deserted sanctuary, no longer visited by the warmth of that public life which throbs alike in the workshop and the university; she should try to get in touch with men, to find the way to their consciences, to kill the distrust of her, bred in them by aloofness and misunderstanding.”

4. The evangelical view of Jesus Christ, the God-man, as the revealer of God. Everything in Scripture, in history, sacred and profane, as well as in science and philosophy, is transformed in the presence of Jesus Christ and in the light of His cross. No thoughtful man can be satisfied with the world as it is. It is absurd to think that the Being who created the world was intelligent enough to make it as it is and yet did not have sufficient judgment or moral character to offer

some well-founded hope that the final outcome would justify the outlay. No one as yet has found a key to unlock the mystery except in the life, death and resurrection of Jesus Christ. The shout of victory of millions is expressed in the hymn:

“ In the cross of Christ I glory,  
 Towering o’er the wrecks of time.  
 All the light of sacred story  
 Gathers ’round its head sublime.”

(3) *What God brings to us directly by His Spirit.*  
 Is it possible for God to commune with us?  
 (a) Capacity to discriminate in matters of ethics and faith is involved in the experience of God in the soul. Can an ordinary mortal judge wisely and accurately in the realm of religion and morals? Why not? Is he not made of the same clay as that from which popes are made? Every person must daily decide questions concerning his own personal safety and welfare. He must determine his own choices as a citizen, as a business man, as a member of society. He must face a thousand issues which no one can decide for him. If we were discussing methods of world-wide religious propaganda, or questions of metaphysics, such as the nature of time and space, or subjects of theology, such as the hypostatic union between the Son and the Father, that might be different. Many would be unprepared to discuss such themes for lack of opportunity for adequate training. As to ethics, hu-

man laws are based on the proposition that the ordinary mortal can comprehend moral principles. If in religion the average man could not judge at all, there would be no hope of making converts, for each one must be convinced, by the use of his own faculties, that the religious system you propose to him has a divine origin before he can afford to surrender himself to it. The evidence that ordinary people can judge in the realm of religion is infinitely stronger than that the pope is infallible. The pope says he is absolutely sure on matters concerning which he is infallible, but no other human being can participate in his certainty. Here is a charmed circle with only one person in it at a time. Not even the ecumenical councils can enter into his mysterious and lonely grandeur. But the common man can appeal to the experience of millions of his contemporaries and other millions in bygone ages in corroboration of the certainty he feels.

(b) Can the average man personally commune with God? The only satisfactory explanation of the phenomena of Christianity is that God has been felt in the inner consciousness of believers. There is no cleansing, conquering, spiritual power which one may feel and exercise for himself that is not revealed to him individually by his God.

(c) Can the average person commune with the Divine Being without a hierarchy? The book of Psalms implies a personal communion with God before Christ; and for hundreds of years after His coming, there was no hierarchy such as is found in

present day Romanism. The glory of the Jewish Church was personal communion with Jehovah. Millions of Protestants to-day can testify to the joy and peace and power they feel in the holy presence of their Lord.

(d) Is it necessary that so-called ordinary people should commune with God and that without a hierarchy? To the Romanist this is the special privilege of the favoured few. We answer, dependent beings can have no power except it be granted them. Spiritual power is a gift. All men need it all the time because all should live aright all the time. Priests cannot systematically and continually communicate this life, because the means of grace which they use can be applied only at intervals, and certainly the average Christian needs much more than this.

(e) Has God willed that men in general should commune with Him without the intervention of a hierarchy? The Bible is full of teaching which shows that He has so willed. We need not enter on a discussion of it here.

## II. ON WHAT CONDITIONS MAY WE HAVE THE SPIRIT OF OUR LORD?

Rome would have us believe that without the hierarchy only a negligible amount of communion with God is possible, and that what there is is predicated on inculpable ignorance. From their zeal in trying to make Catholics of Protestants, and their

fiery denunciation of heretics, we infer that even the most modern theory is that very, very few Protestants are in holy communion with God or will be saved.

(1) *Sincerity*. This is required as a condition of communion with the Spirit of truth. Jesus tells us: "Blessed are the clean of heart, for they shall see God." Sincerity in our innermost thinking is the idea. To see means to comprehend. "Where there is no vision, the people perish." It is impossible for an immoral man to see God. It is perilous to try to go through this world without seeing the Ruler of the world. A nation is in danger if it has no seers. It is also out of the question for one who is clean of heart not to receive some gleams of light. Being in or out of the hierarchy cannot determine it, but sincerity of heart. It is foolish and wicked for Rome to take the position that no one, or only a few, can be clean of heart without belonging to the Roman Catholic Church.

(2) *Meditation*. The processes of receiving and making the truths of life our own are analogous to the methods by which we receive food. The last step in the process of getting the full benefit of food is assimilation. So with truth. It must be secured in the form of books or teachers or both. It must be thought about and reflected upon; in other words, digested. But we have not yet made the truths about which we have been taught a part of ourselves until we have related them to our



whole system of thinking. This may be called assimilation. In the first Psalm we have a reference to this process. The blessed man is he who meditates on the law of Jehovah day and night.

Not only is it necessary to receive light into the soul, but power is also necessary, even God Himself, the source of power. No ready-made beliefs can take the place of the heavenly Father.

In Eph. iii. 14-20 we find Paul praying for the individuals of the Church at Corinth that "you might be filled unto all the fullness of God; that you may know also the charity of Christ, which surpasseth all knowledge. . . . That you may be strengthened by His Spirit with might unto the inward man, that Christ may dwell by faith in your heart." These are personal appeals. The apostle recognized the right of each individual to receive God Almighty into his own soul. John believes that the individual is safe under the personal influence of God's Spirit. He tells us (John ii. 20, 27), "You have the unction from the Holy One and know all things. . . . And as for you, let the unction which you have received from Him abide in you." St. Paul makes it very plain: "If any man have not the Spirit of Christ, he is none of his." (See Rom. viii. 9.)

(3) *Faith*. "Catholic Belief," pages 158, 160, enumerates a list of errors held by Protestants, and chief among them is that of justification by faith. Four classes of erroneous doctrines believed by Evangelicals are mentioned. They are the elimi-

nation of the Apocrypha, private interpretation of the Scripture, predestination, and the evil of relying entirely on Christ for pardon. That book makes nineteen perverse doctrines out of the four mentioned.

Romanism ruthlessly condemns a doctrine which pervades Paul's epistles. It would take too much space to quote here a tithe of the passages bearing on the subject, but I will transcribe Rom. v. 1, which, according to the translation in the Douay version even, clearly teaches justification by faith. "Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ." Other passages of Paul's writings show that justification is through faith alone. See for instance Rom. iii. 20, "Because by the *works of the law* no flesh shall be justified before Him."

The whole trouble is that Rome doesn't like to admit the idea of the individual coming face to face with his God. Romanists make much of works, by which they mean, in the main, the works (observances, etc.) which their Church has prescribed. They set works over against faith, which with them means an assent to the dicta of church authorities. It does not mean a firm conviction after investigation. If study and conviction have any place **at all** in Romanism, they mean that the individual must be convinced that he can afford to surrender himself entirely to the teachings and jurisdiction of Rome. Justification, according to Roman Catholic theology, means something very different from

the Protestant conception. It is a gradual process corresponding to the progressive development of the Christian character. In its first stages it is the approval given by God to him who conforms himself to God's will as expressed through the Church in the sacraments as they apply to the initial stages of the Christian life. Faith, therefore, according to the Roman view, is merely the submission of the soul to the authority of God as expressed in the hierarchy in its functions of teaching, worship and government.

According to Scripture, however, "faith is the substance of things hoped for, the evidence of things that appear not." That is, in this alembic of faith, the great future is brought down to the present and the unseen realities of the spiritual world are appropriated by us in a personal, vital fashion. We enter into personal fellowship with the living God. God in Christ becomes our very own and His grace enters into our hearts to make us new creatures in Christ Jesus. We live, and yet not we: Christ liveth in us. And the life that we now live, we live in the faith of the Son of God who loved us and delivered Himself for us.

The life of the Christian after this sort is one of "faith that works by love." Works come naturally out of right relations with the fountain of all life and power. If works were necessary to save us, we never could know when we had done enough to be acceptable. The prodigal son, returning to his father, was accepted before he began any service

whatever, and immediately entered upon a life of fellowship with his father and loving obedience to his will in the normal activities of the home.

### III. PERSONALITY, SURCHARGED WITH DIVINE POWER, IS THE CHIEF THING

The strength of Evangelical Christianity consists in the intelligent convictions of the individual. The degenerate Romanism which is at present clamouring for recognition is an attempt to foist on our civilization a worn-out faith. As Henry Churchill King would say, "reverence for personality" is necessary to reach our highest and best. God can transform the race of mankind which He has created in His own image. We care nothing for the institution except as it can glorify human beings. Not a visible perfect society, which is just as efficient and just as perfect when run by profligates as when saints sit in the papal chair—this is not the object of our solicitude.

The thing which made Peter such a force in the programme of God was that, feeling his personal responsibility, he surrendered his impulsive nature to the will of God. In doing this he received both knowledge and power from Jehovah. Peter's place in the scheme of the Church is of importance in proportion to the help he can give his fellow-Christians. We share in his weaknesses. His experience is typical. God's revelation to him is the same that He intends for all of us if we are willing to be as

obedient and humble as Peter, because there is no aristocracy in the family of God. There is no royal road to spirituality.

The gates of hell shall not prevail against the Church founded on the principle of personal communion with the Father. Why not? Because God and the human heart are the same in all ages. Human religions may change and become effete as Romanism is coming to be. But a religion that is built on the capacity and privilege of all men to judge in the spiritual realm and to commune with God can never become antiquated. Neither can the forces of hell prevail against this sort of faith.

(1) *The advantages of personality filled with divine power are:* (a) Such personality makes men realize their kinship to God. If this relation were impossible, we should be in a sad plight. Modern psychology can find no higher authority than personal experience, safeguarded from fancy by an ethical and spiritual life, which is based upon the word of God.

(b) To human beings the most refining influence possible is true prayer in which the Spirit of God and the spirit of man commune together. Herein is the value of the Psalms of Israel, the people's book. In this divine communion Jesus lived and wrought and died and rose and conquered. In this atmosphere the prophets saw and preached and warned and encouraged. They saw Him who was invisible. But it is the native air of the inheritors

of Christ; thus are their hearts made clean and by cleanness of heart they see God.

(c) Such personality makes men immovable and unconquerable. The strength of an army depends upon loyalty to the cause and the commander, but not *blind* loyalty. Soldiers, to be invincible, must have personal convictions and intelligent convictions.

(2) *The operation of the divine personality upon and through human life is along natural lines.* Let us examine the expressions "the rock" and "the keys." In the commission of Jesus to Peter we find, first, the recognition of the essential fact in Peter's experience; that is, that he perceived his Father's countenance as it shone through the personality of Jesus Christ. Then comes the second great fact growing out of the first, that is, that Peter had a personality which, when filled with divine light, love and power, could transmit these qualities to others, and awaken in them the desire and purpose to enter the same glorious experience. First the rock, then the keys, is the divine order; first personal knowledge of God, then the communication of this knowledge to others. The very nature of spiritual truths is such that they cannot be received or communicated except by spiritual methods.

Is it not strange that the elimination of the fundamental truth which gives validity to Peter's commission should be made the basis of the extension of his commission to the Roman hierarchy? For



Peter to receive such recognition from our Lord it was indispensable that he be spiritually minded. With Roman popes spirituality and even moral decency are absolutely unnecessary. Peter, like the other apostles, was given the authority to induct men into the kingdom of righteousness because he was fitted to do it by that divine love and purity which had become incarnated in himself. The mathematician opens the door of mathematics and lets his pupils into that kingdom. So with the teacher of art, of music, of science, etc. The little child may lead the hoary-headed sinner into the kingdom of light and peace and righteousness. As the truth may be a savour of life unto life, or of death unto death, so the very tenderness of the little child may be such a rebuke to an ungrateful man as to irritate him and so drive him on in his sin. In the same way, the mercies of God, illustrated in His people, may harden men as His mercies hardened Pharaoh. Thus, the same kind hand that opens the door and lets people into God's kingdom may be forced to keep them out on account of their disobedience to laws, which necessarily govern in spiritual matters.

A pope, a priest, a preacher, may open the door of the Church and admit a member. So can a janitor open the door of the church building and admit one into the building. But only he who can influence, persuade, teach, at least by his own example, can induct people into the kingdom of light.

The Roman Catholic doctrine that the Scripture, "Whatsoever ye shall bind on earth," etc., clothes the priest with the authority to bind men's sins on them and to loose them, is untenable and false as can be shown by an example already alluded to. Had Galileo preferred to maintain his self-respect, the Church would have, in her conceit, tried to bind his sin of heresy on him for all eternity. God could not possibly recognize the bungling work of an ignorant priesthood. It must be ever kept in mind that Rome does not claim infallibility anywhere except in the giving of definition. *In binding men's sins on them, she does not pretend to be inerrant.*

The exposition given above is according to analogy in the world outside of religion. Eusebius, the father of church history, was a rock, as a historian. Hippocrates, the father of medicine, could be termed the rock on which that science is built. Jesus is unquestionably the final authority on religion, that is, for the Christian. The bone of contention between Romanism and Protestantism is not whether Jesus is, or is not the ultimate authority abstractly considered, but whether He appeals directly to the individual or ordains that Peter and a long line of popes, some of whom were undeniably the vilest of men, must intervene between God and His child to interpret to him the laws of heaven. Jesus said, "The truth shall make you free." "The Spirit will guide you into all truth."

## IV. WORSHIP MUST FURNISH AN ALL-CONQUERING IMPULSE TO TRUE MORALITY

By running rapidly over the whole programme of Bible religion we may get a bird's-eye view of the purpose of Christianity.

(1) *The Ten Commandments.* The central truth in the decalogue is "Thou shalt have no other gods before me." The application of this basic principle to the field of ethics is, "Thou shalt not kill." All the other commandments revolve around one or the other of these two. The first table of the law specially guards, in the second commandment, against the use of images, and in the third, against a giving way of moral stamina by falseness to God. In the fourth, one day in seven is appointed that we may have the time necessary to cultivate the religious spirit. These three commands are a development of the first.

The laws of the second table cluster around the one which makes provision for the protection of human life. Anything that tends to shorten, vitiate, dissipate, pervert, impoverish or destroy outright the sacred life of men, is condemned. So, adultery, which corrupts the soul life, destroys the body and undermines the foundations of society; false testimony, which breaks up the harmony of society and makes life insecure; dishonour to parents, which specifically shortens life; stealing, which either immediately takes away one's sustenance, or makes property generally insecure; covetousness, which is stealing at its beginning stage—

all these are prohibited because soon or late they injure human life.

(2) *The Beatitudes have for their central truth, "Blessed are the clean of heart, for they shall see God."* A right attitude to Jehovah is essential. Those who are humble, honest, earnest, clean, have the qualities which enable them to penetrate the darkness and see God as He is. They have the inner qualities which make it possible to comprehend a Being whose goodness is supreme and unassailable.

The other beatitude which makes the first one practical among men is, "Blessed are the meek, for they shall inherit the earth." That quality which is destined to bless, and is blessing not men alone, but even the lower animals as well, is the secret of success while we live on this planet.

(3) *The Lord's Prayer.* The heart of that great, brief model of approach to God is "Thy will be done on earth as it is in heaven." Of the three primary faculties of personality, intellect, sensibilities and will, the will is unquestionably central. Jesus began His earthly career by obedience to the divine will and one of His last words on the cross was "Father, into thy hands I commend my spirit." In Gethsemane, where the greatest struggle of His life took place, He reached the sublimest height of His earthly career when He said "Thy will, not mine, be done."

The second great petition in that prayer is "Give us this day our daily bread." Not only are

we not to kill, not only should we maintain our own life, not only are we bound to forgive our enemies and let them live ; we are under obligation to pour out our souls before God in strong desire, in the best thought we can give, in our most earnest and judicious efforts, and above all, with an unfaltering faith in Jehovah of Hosts, pleading that the whole world may receive its daily bread.

(4) *The two true Sacraments of the Christian Church set forth the same basal truths taught in the Decalogue, the Beatitudes and the Lord's Prayer.* The Lord's Supper reminds us of the tragic suffering and death of the Son of God, of what He accomplished for us and of His abiding presence with us. It cultivates especially the divine side of our religion.

Baptism symbolizes the fact of our separation from all filthiness of the flesh and spirit and commits us to the work of keeping ourselves unspotted from the world. This Sacrament stresses the manward side of Christianity.

(5) *If we may so term them, the two natural Sacraments of Suffering and Work teach the same two primary truths, and teach them constantly, in daily life.* Down in the dark, damp soil of sorrow and pain are planted the seeds, which, if nurtured, may grow up through patience and experience until they flower into hope, and finally bear fruitage in the love of God shed abroad in the heart by the Holy Ghost, which is given unto us. (See Rom. v. 3-5.) Pain brings us into the presence of

God and of eternal realities. God is realized as a person and eternity as our natural atmosphere.

Labour carries us out among our fellows where we may, in a normal way, realize the ideals of Jesus Christ.

(6) *Jesus' summary of the Law and the Prophets:* "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbour as thyself" shows that we may do the seemingly impossible. Genuine, disinterested love for our fellows can alone be felt and practiced when we have surrendered ourselves and plunged into the ocean of God's eternal and infinite love.



## VII

### CONCLUSION

**I**N view of all that we have seen, it is impossible to escape the conclusion that Rome begins with a defective notion of God. According to that system the Ruler of the universe is weak, capricious, arbitrary, that is to say, He is imperfect in His moral character. The pagan doctrine that matter is evil is at the root of many Roman Catholic errors of belief and practice, such as monasticism, penance, purgatory, celibacy. Rome's conception of God is not the Christian conception. It is pagan at heart. This fact is more or less disguised by the Judaic and Christian phrasology with which her philosophy is clothed.

Matter is evil because it has eluded the grasp of its God. The Almighty is occupied chiefly with great matters. He is supposed to manage the Church but He cannot afford to commune with the individual. If He condescends to such small things He does so in a clumsy fashion. His greatness does not consist in looking after the details of forgiving the sins of men. He can save the Church but He cannot personally save the individual. In these things He is limited much after the manner of an Oriental monarch. He may not enter into the life

and death struggles of one of His children who cries out as did St. Paul when he said, "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24). The seventh chapter of Romans does not appeal to Him "that sitteth upon the globe of the earth, . . . that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in." Vile man struggling with his passions and appetites must be ostracized. If he is able by bribery or otherwise to crawl back into social recognition among the saints, he is welcome to it and all the shady past shall be forgotten.

Angels, saints, the Virgin Mary and the priests may be detailed to do the drudgery of hearing individual complaints and of cleansing away the filth of original or personal defilement. Since matter is inherently evil, our spirits must necessarily be contaminated by it as long as we are intimately related to it. Some progress may be made by asceticism, celibacy, penance and the pains of Purgatory. Persecution is intended to teach and possibly deliver a few from the thralldom of sin. Torture, although primarily designed to extract evidence, was intended also to purify in a measure the souls of the tortured.

Inasmuch as sin is largely based upon the perversity of matter, the sacraments, being visible, are supposed to meet evil on the plane of the physical. A priesthood, definitely separated from the membership, with the peculiar powers of absolution through the sacrament of Penance, of salvation by

Baptism; having the authority to confer grace through Matrimony, Confirmation, the Eucharist and Extreme Unction, also the faculty of teaching infallibly through their Chief, and the ability to perpetuate it all by means of the sacrament of Holy Orders, presents a display of power materially expressed, which may be regarded by the faithful as absolutely irresistible. The fact that all this may be and often has been honeycombed with sin and crime "does not tell against their prerogatives." Rome has "this treasure in earthen vessels" (2 Cor. iv. 7), which she understands to mean wickedness as well as frailty.

Architecture and processions for the multitude and small images for household and individual use are all designed to triumph over the splendour of the world by means of pomp and ceremony.

The Mother of God, being more indulgent and less just than God Himself, makes the way to the Almighty comparatively easy for those who gain her favour. Ruggedness of character without submission to ordinances is to be tolerated to some extent only because of the severe pressure of modern sentiment which demands fair play.

Since Rome misunderstands the character of God, it follows logically that she does not comprehend the nature and possibilities of man. Only one man at a time out of the multiplied millions of earth's inhabitants is capable of understanding clearly God's will. He must stand sponsor for all the rest and even he is denied revelation and inspiration.

The vast world of not-popes must grope their way in darkness and uncertainty for lack of capacity to comprehend the laws either of God or of the pope. Rome fails to find any inherent qualities among heathen, or heretics, or Catholic laymen, or the magisterium of the Church, or in the pope himself by which God can be known. The very best that can be done is for God to guide the pope of Rome so that he shall be able to tell the world what to believe and do. This guidance is mechanical, not psychical, spiritual, or moral. The pope conducts the truths of God into the heart of the Church just as millstones grind the corn which passes between them. The millstones do not eat the corn they grind. Neither does the pope feed on the truth which he grinds out for the world. His ex-cathedra utterances have no effect on him. He is neither better nor worse, neither wiser nor more ignorant after one of his infallible seances. If the supreme pontiff is a good man it is because he was a good man before he was seated in the papal chair, and because he used the ordinary means of grace which all men can and should use.

Nothing is gained by the ruse which undertakes to bring the grace of a weak and arbitrary deity to bear on depraved and unreliable human beings through a reliable channel, for the pope may have as much vileness, ignorance and perversity in him as is to be found among his subjects or his enemies. If goodness, intelligence and stability of character are required to receive and conserve the

deposit of faith, Rome is in a bad plight. She is vainly trying to help the Almighty to make the most of a bad bargain.

Since God is morally imperfect, and matter is incorrigibly bad, and man is incapable of being trusted by his Maker, there is no solid foundation for truth and morality. Roman Catholic casuistry naturally follows. Unstable man, dominated by his wicked flesh, cannot and need not be held responsible directly to his capricious and imperfect God. The moment the individual is denied the right, ability and divine permission to judge and decide for himself in the realm of moral and spiritual truth and life the whole ground of righteousness gives way.

A Romanist is the servant of Rome. The fact that the papacy had and exercised the power of killing heretics, and of compelling her subjects to take life, demonstrates that she may compel her devotees to violate conscience and right. Whatever Rome commands, with or without a decree, must be obeyed. If her authorities have decided that a certain course must be pursued, that cuts off all debate. Should one of her servants in the exercise of his own private judgment rebel against her authority, he would be branded as proud and wicked.

In offering her four notes as proof of her claim to be the true and only Church of God, Rome, the accused, constitutes herself the attorney for the defense, the judge and the jury. She summons the witnesses and instructs them what to say.

She claims to have unity from the beginning and in all places. She then decides whether or not the contention is correct. She pretends to sanctity and solemnly declares herself holy. She imagines that she is Catholic because she says so herself. She insists that she teaches and practices just what the apostles taught and practiced. The apostles have been dead more than eighteen centuries. Who shall identify their successors? Rome will do that and save us the trouble.

Man's lack of capacity to comprehend God, and God's imperfection of moral character which prevents His entering the secret places of the human heart, make it necessary to have a hierarchy of beings—saints, angels and the Mother of God to mediate between the great Creator and insignificant man. There must be an agency with plenary powers to manage the earthly interests of the hierarchy, likewise the heavenly interests of the people. Rome's purpose is not the same as that of Protestants, that is, to coöperate with God. If it were, the usefulness of priest or layman would be proportionate to his spiritual and moral character. A Catholic priest is useful regardless of his moral life because God is unable to fill and thrill His people with His own moral and spiritual qualities on such a scale as to warrant the hope that the world may be converted through them.

While the theory of the papacy was no doubt pagan in its origin, it has powerfully affected society and governments in Catholic countries.



## 202 ROMAN CATHOLICISM ANALYZED

The doctrine that the purpose of government is the good of the governed and not the aggrandizement of the rulers is Protestant. Roman Catholic governments are peculiarly weak in that they cannot understand the Saviour's teaching that the greatest should be servant of all.

Protestants do not assume to do the extremely delicate work of making sure the final connection between the soul and its God. Our business is to identify ourselves with God. We should strive to reach Paul's ideal so as to say individually, "And I live, now not I; but Christ liveth in me. And the life that I now live in the flesh I live in the faith of the Son of God, who loved me and delivered himself for me" (Gal. ii. 20). It is an amazing thing that the Almighty should deign to use frail human beings in the transcendent work of saving men from sin. We may not comprehend all the reasons for it or the deep processes by which the work is effected. And yet we may know that it is so, for the Bible teaches it. We may see and feel that it is true. We have been benefited personally by contact with good men, and in turn have been able to bless others in some degree.

Some of the reasons may be seen if we look for them. It promotes the unity of the human race to make men interdependent, morally and spiritually as well as socially and industrially. It dignifies, strengthens and sweetens human character to be given such work and such responsibilities. It makes real to us our kinship with God. These

benefits are for all men if all are capable of knowing God and of introducing men to Christ. The human avenues through which the divine power is transmitted may also be discovered. "Not with an army, nor by might, but by my spirit, saith the Lord of hosts" (Zach. iv. 6). "You are the salt of the earth. . . . You are the light of the world" (Matt. v. 13, 14). "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit, he will take away; and every one that beareth fruit he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you unless you abide in me. I am the vine, you are the branches; he that abideth in me and I in him, the same beareth much fruit; for without me you can do nothing" (John xv. 1-5). Influence, teaching and preaching lift men from the low plane of desire. Sacraments, creeds and church loyalty, when used as a substitute for spiritual life, are the counterfeits of God's grace.

Protestantism takes the position that matter is not evil, that God is good as well as great, that men may be filled with His fullness, that all men, regardless of race, caste, ecclesiastical position, financial condition or educational equipment are potentially the sons of God and thereby heirs to the full privileges of sonship. Evangelical Christianity

takes its stand on such Scriptures as the following: "That which God has cleansed do not thou call common" (Acts x. 15). "You are the temple of the living God, as God saith: I will dwell in them and walk among them, and I will be their God, and they shall be my people" (2 Cor. vi. 16). "Be you therefore perfect as also your heavenly Father is perfect" (Matt. v. 48). "I will not now call you servants; for the servant knoweth not what his lord doeth. But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you" (John xv. 15).

Romanism insists that God demands a literal, visible subjection to her; and that to secure this she must have control of the "secular arm." Protestantism relies on the power of persuasion, teaching and influence, leaving the results with God. Rome *demand*s membership in her fold. Protestantism *invites* membership. The papacy forces a lower unity regardless of conviction. Evangelical Christianity has achieved a higher spiritual unity through free activities, the liberty of full discussion and personal convictions.

Let us now return to our statement at the beginning of chapter one: "The purpose of true religion is to bind man to God." We now add to that: We are bound to God by true worship. Worship is real life. Our senses may deceive us, but when we know God, we have the highest quality of certainty. Since there is a God, miracles are to be expected when He sees fit to work them.

Since there is a God, sin must be exterminated from the earth some day, and you and I may be cleansed now. Since there is a God, there must be a world-wide plan and an age-long plan.

Keep your face outward towards the eternal blue. This clod of earth on which we stand is not the most real thing. Our spirits are the eternal entities and all else here below derives its value from its relations to spiritual things. The earth is God's footstool, but heaven is His throne. Our bodies are Jehovah's temples and the ground on which we stand is holy. Not pomp and ceremony, not name and fame, nor yet ecclesiastical dignity or apostolic pedigree, but a broken and contrite heart introduces us to the Father. Living in His presence, surrendering our wills to His will, breathing God's spirit, we live. It is a question of close friendship between the Divine Spirit and ours. This makes men and nations. In this communion between God and men exists the infinite force which regenerates the world.

St. Paul expresses a deep and touching sentiment when he says, "Brethren, the will of my heart indeed, and my prayer to God is for them unto salvation." After going through the investigations which we have made together, may we not desire the salvation of all those who will come to Christ that they might have life? If you are an earnest, truth-loving man or woman, whether Roman Catholic or Protestant, you surely cannot think that a full and free discussion of the principles

which have to do with our character-building and our eternal destiny has been unnecessary. And yet to be convinced of the truth of a given system is not the whole of the matter. God says, "My son, give me thy heart" (Prov. xxiii. 26). Let us listen to the words of the beloved apostle: "Dearly beloved, let us love one another; for charity is of God. And every one that loveth is born of God, and knoweth God" (1 John iv. 7).

If you are a Protestant do not think that clear views of theology alone will save you. Do you worship God or your Church? Are you trusting God, or do you rely on your wealth or position? Beware, the heart of man is inclined to idolatry. A Protestant idolater is under the condemnation of God as truly as is a Catholic idolater. Neither will good works save you, even those of philanthropy. "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. xiii. 3). "Charity" here means that deep, underlying love which God implants in every soul that will let His Spirit come into it. Please read that matchless thirteenth chapter of first Corinthians, and substitute the word "love" for "charity" which, in its ordinary use, is only one manifestation of Christian love.

If you are a Catholic it may be that the reading of this book has given you pain. I do not know how it could have been possible to treat the subjects which we have studied in a more considerate

way. With deepest sincerity, I can say with St. Paul (2 Cor. ii. 4), "For out of much affliction and anguish of heart, I wrote to you with many tears; not that you should be made sorrowful; but that you might know the charity (love) I have more abundantly towards you." You have probably asked the question, Why should Protestants send missionaries to Catholic countries? I have tried to give you the reasons. We believe that the whole world needs the pure Gospel of Christ as presented in His Holy Word.

Let me insist that you procure a copy of that Book of books, if you have not one already. Do not forget that there is a difference between a casual reading and a constant searching of the Scriptures. We all need to read God's Word more than we do.

Do not think that the chief stock in trade among Protestants or among their pastors is to criticize the Church of Rome. A cause cannot live on the principle of a protest. It must be constructive. Our chief business is to build men up in the Christian life.

In the last great day our chief concern will be our attitude to our Creator and Redeemer. Do we love Him? Are we trying to know as much about Him as possible? May God pour His Spirit upon both the reader and the writer.





## APPENDIX

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*Documents, Notes and Bibliography*



## Appendix

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**T**HE appendix is arranged not according to the first appearance of a reference to a given document or note as one would find it by reading the book. One purpose of the appendix is that any one picking up the book and reading at random may confine his attention, without inconvenience, to at least some of the material out of which he may construct his own theory. The author believes that he has gathered into a very small compass a considerable amount of exceedingly valuable authentic matter bearing directly on the subject under discussion. Every thoughtful Catholic should be glad to get hold of these original statements made by popes, catechism writers, theologians and other high authorities. If the reader cannot agree with the writer of this treatise he surely can find no cause to complain about the quotations.

The documents precede the notes because they are of supreme importance as giving the basis for all our studies. The first document is the Creed of Pius IV, for the reason that it is the thing which meets one on the very threshold of his investigations. Then follow the commandments of the Church because they put in small space the idea of ecclesiastical authority. This is familiar ground to Catholics but strange to most Protestants.

Let it be remembered that no casual reading of the appendix will suffice to induct one into the heart of Roman

Catholic thought and method. The reader is invited to study it closely.

It is interesting to note how Catholic theologians manage to take both sides of a question. For example, Note X, "Bull-fight." It is first stated that Catholic authorities have often condemned bull-fights. Later the writer says that they are not condemned by the natural law and indicates that he regards it as a very interesting and innocent sport.

In reading what Roman Catholic authors or councils have to say on matters which are controverted by Protestants, one must be on his guard, else he will fail to grasp the meanings which they give to words, *e. g.*, page 223, proposition 73, condemns the doctrine that civil marriage is true marriage *among Christians*. Rome escapes the indignation of Protestants here by explaining that the word "Christians" is synonymous with the word "Catholics." Unfortunately for her, Ripalda uses plain terms.

On page 242, Document H, Liguori's editor says, "The faithful is bound to oppose evil and to advance the cause of right." He means to say that the faithful Roman Catholic is bound to oppose whatever is against Rome and to advance Roman Catholicism. Italy understands her terminology and so does Mexico. In fact any country that must deal with genuine Catholicism must learn her casuistry sooner or later.

## Documents

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### DOCUMENT A.—CREED OF POPE PIUS IV

“I (Christian name), with a firm faith, believe and profess all and every one of those things which are contained in that Creed which the Holy Roman Church maketh use of. Namely: I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made, con-substantial to the Father; by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us, under Pontius Pilate, He suffered and was buried, and the third day He rose again according to the Scriptures. He ascended into heaven, and sitteth at the right hand of the Father, and He shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Life-giver who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the prophets.

“And I believe One, Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins;



and I look for the resurrection of the dead, and the life of the world to come. Amen.

“I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same Church.

“I also admit the Holy Scriptures, according to that sense which our holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

“I also profess that there are truly and properly seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, although not all of them necessary for every one. Namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation and Order cannot be repeated without the sin of sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid Sacraments.

“I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

“I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory Sacrifice for the living and the dead. And that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which

conversion the Catholic Church calls Transubstantiation. I also confess that, under either kind alone, Christ is received whole and entire, and a true Sacrament.

“I steadfastly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the Saints reigning together with Christ are to be honoured and invoked, and that they offer prayers to God for us, and that their relics are to be held in veneration.

“I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other Saints, ought to be had and retained, and that due honour and veneration are to be given them.

“I also affirm that the power of granting Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

“I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches, and I promise true obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

“I likewise undoubtingly receive and profess all other things which the Sacred Canons and General Councils, and particularly the holy Council of Trent and the Ecumenical Vatican Council, have delivered, defined and declared, and in particular, about the supremacy and infallible teaching of the Roman Pontiff. And I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized.

“I (Christian name), do at this present freely profess and sincerely hold this true Catholic Faith, out of which no one can be saved. And I promise most constantly to

retain and confess the same entire and unstained, with God's assistance, to the end of my life."

The above creed is taken from "Catholic Belief" by the Very Rev. Joseph Faa di Bruno, D. D., rector general of the Pious Society of Missions. Published by Benziger Brothers, printers to the Holy Apostolic See, New York, Cincinnati and St. Louis.

In a foot-note is found the following: "This creed, an extension of the Nicene Creed, was composed at the conclusion of the General Council of Trent (capital of the Austrian Tyrol) held from the year of our Lord 1545 to 1563, to meet the errors of the first Protestants, Luther, Calvin and others, then spreading. A few supplementary words were added by Pope Pius IX, referring to the Supremacy and Infallibility of the Roman Pontiff."

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#### DOCUMENT B.—THE COMMANDMENTS OF THE CHURCH

The following is copied from Deharbe's Catechism, published by Benziger Brothers, New York, Cincinnati and Chicago.

"I. Are we bound to keep any other commandments besides the Commandments of God?

"Yes, we are bound to keep the Commandments of the Church.

"2. Which are the Commandments of the Church?

"The Commandments of the Church are these six:

"I. To rest from servile work, and to hear Mass on all Sundays and Holy-days of obligation.

"II. To fast and to abstain on the days appointed by the Church (that is, to *fast* in Lent, on the Ember days,

on the Fridays in Advent, and on the Eves of certain festivals; to *abstain* from flesh meat on Fridays and other appointed days of abstinence).

“III. To confess our sins at least once a year.

“IV. To receive worthily the Blessed Eucharist at Easter or within the time appointed.

“V. To contribute to the support of our Pastors.

“VI. Not to marry within the forbidden degree of kindred, not to solemnize marriage within the forbidden times.

“3. Has the Church the power to give Commandments?

“Yes, the Church has the power from Jesus Christ, her Founder, to give Commandments; for He has authorized her to guide and govern the faithful in His name.

“‘As the Father hath sent me, I also send you’ (St. John xx. 21). ‘Whatsoever you shall bind upon earth, shall be bound also in heaven’ (St. Matt. xviii. 18).

“Are we bound to keep the Commandments of the Church?

“We are bound to keep the Commandments of the Church, under pain of grievous sin; for it is God Himself who has given us these Commandments through His Church.”

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#### DOCUMENT C.—SOME OF THE PROPOSITIONS FOUND IN THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX

The Syllabus is a compilation made by Pius IX, and is an *ex-cathedra* document. It has eighty propositions. The whole list may be found in Schaff's "Creeds of Christendom." It may be had in cheaper form in "An

Inside View of the Vatican Council," published by the American Tract Society, 150 Nassau Street, New York, and also in "The Pope and the Civil Power," by W. E. Gladstone, former Prime Minister of Great Britain, and published by the American Tract Society.

Nearly half of the propositions are of little interest to us in these days, so I do not give them all. Pius condemns freedom of public worship, state education, freedom of thought and of speech and of the press. He also insists on the temporal power of the Church. The propositions here given consist generally but not always of the teachings of Protestantism. *In reading the Syllabus the reader must always remember that the propositions are what Rome condemns.* We cite as follows :

" Proposition 5.—Divine revelation is imperfect, and, therefore, subject to a continual and indefinite progress, which corresponds with the progress of human reason.

" 10.—As the philosopher is one thing, and philosophy is another, so it is the right and duty of the philosopher to submit to the authority which he shall have recognized as true ; but philosophy neither can nor ought to submit to any authority.

" 11.—The Church not only ought never to animadvert upon philosophy, but ought to tolerate the errors of philosophy, leaving to philosophy the care of their correction.

" 15.—Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

" 16.—Men may in any religion find the way of eternal salvation and obtain eternal salvation.

" 17.—We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ.

“ 18.—Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church.

“ 19.—The Church is not a true, and perfect, and entirely free society, nor does she enjoy peculiar and perpetual rights conferred upon her by her Divine Founder, but it appertains to the civil power to define what are the rights and limits within which the Church may exercise authority.

“ 20.—The ecclesiastical power must not exercise its authority without the permission and assent of the civil government.

“ 21.—The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion.

“ 22.—The obligation which binds Catholic teachers and authors applies only to those things which are proposed for universal belief as dogmas of the faith, by the infallible judgment of the Church.

“ 23.—The Roman Pontiffs and Ecumenical Councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters of faith and morals.

“ 24.—The Church has not the power of availing herself of force, or any direct or indirect temporal power.

“ 25.—In addition to the authority inherent in the episcopate, a further and temporal power is granted to it by the civil authority, either expressly or tacitly, which power is on that account also revocable by the civil authority whenever it pleases.

“ 26.—The Church has not the innate and legitimate right of acquisition and possession.

“ 27.—The ministers of the Church and the Roman



Pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs.

“28.—Bishops have not the right of promulgating even their apostolical letters, without the permission of the government.

“29.—Dispensations granted by the Roman Pontiff must be considered null, unless they have been asked for by the civil government.

“30.—The immunity of the Church and of ecclesiastical persons derives its origin from the civil law.

“31.—Ecclesiastical courts for temporal causes, of the clergy, whether civil or criminal, ought by all means to be abolished, even without the concurrence and against the protest of the Holy See.

“32.—The personal immunity exonerating the clergy from military service may be abolished, without violation either of natural right or of equity. Its abolition is called for by civil progress, especially in a community constituted upon principles of liberal government.

“37.—National churches can be established after being withdrawn and plainly separated from the authority of the Roman Pontiff.

“41.—The civil power, even when exercised by an unbelieving sovereign, possesses an indirect and negative power over religious affairs. It therefore possesses not only the right called that of *exequatur*, but that of the (so-called) *appelatio ab abusu*. (‘Explanatory note: *Exequatur* and *appelatio ab abusu* means the power of authorizing official acts of the papal power, and of correcting the alleged abuses of the same.’)

“42.—In the case of conflicting laws between the two powers the civil law ought to prevail.

“43.—The civil power has a right to break, and to de-

clare and render null the conventions (commonly called *Concordats*) concluded with the Apostolic See, relative to the use of rights appertaining to the ecclesiastical immunity, without the consent of the Holy See, and even contrary to its protest.

“ 45.—The entire direction of public schools, in which the youth of Christian states are educated, except (to a certain extent) in the case of episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the school, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers.

“ 47.—The best theory of civil society requires that popular schools open to the children of all classes, and generally, all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity to the will of rulers and the prevalent opinions of the age.

“ 48.—This system of instructing youth, which consists in separating it from the Catholic faith and from the power of the Church, and in teaching exclusively, or at least primarily, the knowledge of natural things and the earthly ends of social life alone, may be approved by Catholics.

“ 49.—The civil power has the right to prevent ministers of religion, and the faithful, from communicating freely and mutually with each other, and with the Roman Pontiff.

“ 53.—The laws for the protection of religious establishments, and securing their rights and duties, ought to be

abolished ; nay, more, the civil government may lend its assistance to all who desire to quit the religious life they have undertaken, and break their vows. The government may also suppress religious orders, collegiate Churches, and simple benefices, even those belonging to private patronage, and submit their goods and revenues to the administration and disposal of the civil power.

“ 54.—Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church, in litigated questions of jurisdiction.

“ 55.—The Church ought to be separated from the State, and the State from the Church.

“ 65.—It cannot be by any means tolerated, to maintain that Christ has raised marriage to the dignity of a sacrament.

“ 66.—The sacrament of marriage is only an adjunct of the contract, and separable from it, and the sacrament itself consists in the nuptial benediction alone.

“ 67.—By the law of nature, the marriage tie is not indissoluble, and in many cases divorce, properly so-called, may be pronounced by the civil authority.

“ 68.—The Church has not the power of laying down what are diriment impediments to marriage. The civil authority does possess such a power, and can do away with existing impediments to marriage.

“ 69.—The Church only commenced in later ages to bring in diriment impediments, and then availing herself of a right not her own, but borrowed from the civil power.

“ 70.—The canons of the Council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, either are not dogmatic, or must be understood as referring only to such borrowed power.

“ 71.—The form of solemnizing marriage prescribed by the said Council, under penalty of nullity, does not bind in cases where the civil law has appointed another form, and where it decrees that this new form shall effectuate a valid marriage.

“ 73.—A merely civil contract may, among Christians, constitute a true marriage; and it is false, either that the marriage contract between Christians is always a sacrament, or that the contract is null if the sacrament be excluded.

“ 74.—Matrimonial causes and espousals belong by their very nature to civil jurisdiction.

“ 75.—The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power.

“ 76.—The abolition of the temporal power, of which the Apostolic See is possessed, would contribute in the greatest degree to the liberty and prosperity of the Church.

“ 77.—In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

“ 78.—Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship.

“ 79.—Moreover it is false that the civil liberty of every mode of worship, and the full power given to all of overtly and publicly manifesting their opinions and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.

“ 80.—The Roman Pontiff can and ought to reconcile

himself to, and agree with progress, liberalism and civilization as lately introduced."

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DOCUMENT D.—SOME OF THE CANONS AND DECREES  
OF THE COUNCIL OF TRENT

(*Extracted from Schaff's "Creeds of Christendom"*)

"Fifth Session, held June 17, 1546.

"*Decree concerning original sin.*" (I quote only a part of the fifth paragraph.) "If any one denies that by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of sin is remitted, or even asserts that the whole of that which has the true and proper nature of sin is not taken away, but says that it is only rased, or not imputed, let him be anathema."

"Sixth Session, held January 13, 1547.

"*On Justification :*

"Canon XII.—If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified ; let him be anathema.

"Canon XXVIII.—If any one saith that grace, being lost through sin, faith also is always lost with it ; or, that the faith which remains, though it be not a lively faith, is not a true faith ; or, that he who has faith without charity is not a Christian ; let him be anathema.

"Seventh Session, held March 3, 1547.

"*On the Sacraments in General :*

"Canon VI.—If any one saith that the *sacraments of the New Law* do not contain the grace which they signify ; or that they do not confer that grace on those who do not place an obstacle thereunto, as though they were

merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelievers ; let him be anathema.

“ Canon VIII.—If any one saith that by the said sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace ; let him be anathema.

“ Canon XI.—If any one saith that in ministers, when they effect and confer the sacraments, there is not required the intention at least of doing what the Church does ; let him be anathema.

“ Canon XII.—If any one saith that a minister, being in mortal sin—if so be that he observe all the essentials which belong to the effecting or conferring of the sacrament—neither effects nor confers the sacrament ; let him be anathema.

“ *On Baptism :*

“ Canon IV. If any one saith that the baptism which is even given by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church doth, is not true baptism ; let him be anathema.

“ Thirteenth Session, held October 11, 1551.

“ *On the most holy Sacrament of the Eucharist :*

“ Canon I.—If any one denieth that, in the sacrament of the most holy Eucharist, are contained truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but saith that He is only therein as in a sign, or in figure, or virtue ; let him be anathema.

“ Canon II.—If any one saith that, in the sacred and



holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood—the species only of the bread and wine remaining—which conversion indeed the Catholic Church most aptly calls Transubstantiation ; let him be anathema.

“ Canon III.—If any one denieth that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated ; let him be anathema.

“ Canon IV.—If any one saith that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but [are there] only during the use, whilst it is being taken, and not either before or after ; and that, in the hosts, or consecrated particles, which are reserved, or which remain after communion, the true body of the Lord remaineth not ; let him be anathema.

“ Canon VI.—If any one saith that, in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship, even external of latria, and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in procession, according to the laudable and universal rite and custom of holy Church ; or is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolaters ; let him be anathema.

“ Canon XI.—If any one saith that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist ; let him be anathema. And for fear lest so great a sacrament may be received unworthily, and so

unto death and condemnation, this holy Synod ordains and declares that sacramental confession, when a confessor may be had, is of necessity to be made beforehand, by those whose conscience is burthened with mortal sin, how contrite even soever they may think themselves. But if any one shall presume to teach, preach, or obstinately to assert, or even in public disputation, to defend the contrary, he shall be thereupon excommunicated.

“ Fourteenth Session, held November 25, 1551.

“ *On the most holy Sacrament of Penance :*

“ Canon IX.—If any one saith that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses ; provided only he believe himself to be absolved, or [even though] the priest absolve not in earnest, but in joke ; or saith that the confession of the penitent is not required, in order that the priest may be able to absolve him ; let him be anathema.

“ Canon X.—If any one saith that priests, who are in mortal sin, have not the power of binding and loosing, . . . let him be anathema.

“ Canon XIII.—If any one saith that satisfaction for sins, as to their temporal punishment, is nowise made to God, through the merits of Jesus Christ, by the punishments inflicted by him, and patiently borne, or by those enjoined by the priest, nor even by those voluntarily undertaken, as by fastings, prayers, almsdeeds, or by other works also of piety, and that, therefore, the best penance is merely a new life ; let him be anathema.

“ Canon XIV.—If any one saith that the satisfactions, by which penitents redeem their sins through Jesus Christ, are not a worship of God, but traditions of men, which obscure the doctrine of grace and the true worship of God,

and the benefit itself of the death of Christ ; let him be anathema.

“ Twenty-second Session, held September 17, 1562.

“ *Doctrine on the Sacrifice of the Mass :*

“ Canon III.—If any one saith that the sacrifice of the Mass is only a sacrifice of praise and of thanksgiving ; or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice ; or that it profits him only who receives ; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities ; let him be anathema.

“ Twenty-third Session, held July 15, 1563.

“ *On the Sacrament of Order :*

“ Canon I.—If any one saith that there is not in the New Testament a visible and external priesthood, or that there is not any power of consecrating and offering the true body and blood of the Lord, and of forgiving and retaining sins, but only an office and bare ministry of preaching the Gospel, or that those who do not preach are not priests at all ; let him be anathema.

“ Canon IV.—If any one saith that, by sacred ordination, the Holy Ghost is not given, and that vainly therefore do the bishops say *Receive ye the Holy Ghost*, or that a character is not imprinted by that ordination, or that he who has once been a priest can again become a layman ; let him be anathema.

“ Twenty-fourth Session, held November 11, 1563.

“ *On the Sacrament of Matrimony :*

“ Canon III.—If any one saith that those degrees only of consanguinity and affinity which are set down in Leviticus can hinder matrimony from being contracted, and dissolve it when contracted ; and that the Church cannot

dispense in some of those degrees, or establish that others may hinder and dissolve it ; let him be anathema.

“ Canon IV.—If any one saith that the Church could not establish impediments dissolving marriage, or that she has erred in establishing them ; let him be anathema.

“ Canon VI.—If any one saith that matrimony contracted, but not consummated, is not dissolved by the solemn profession of religion by one of the parties ; let him be anathema.

“ Canon IX.—If any one saith that clerics constituted in sacred orders, or regulars, who have solemnly professed chastity, are able to contract marriage, and that being contracted it is valid, notwithstanding the ecclesiastical law or vow ; and that the contrary is nothing else than to condemn marriage ; and that all who do not feel that they have the gift of chastity, even though they have made a vow thereof, may contract marriage ; let him be anathema ; seeing that God refuses not that gift to those who ask for it rightly, neither does He suffer us to be tempted above that which we are able.

“ Twenty-fifth Session, begun on the third and terminated on the fourth of December, 1563.

“ *Decree concerning Purgatory :*

“ Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Writings and the ancient tradition of the Fathers taught, in sacred Councils, and very recently in this Ecumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar,—the holy Synod enjoins on bishops that they diligently endeavour that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred Councils, be believed, maintained, taught, and

everywhere proclaimed by the faithful of Christ. But let the more difficult and subtle questions, and which tend not to edification, and from which for the most part there is no increase of piety, be excluded from popular discourses before the uneducated multitude. In like manner, such things as are uncertain, or which labour under an appearance of error, let them not allow to be made public and treated of. While those things which tend to a certain kind of curiosity or superstition, or which savour of filthy lucre, let them prohibit as scandals and stumbling blocks of the faithful. But let the bishops take care that the suffrages of the faithful who are living, to wit : the sacrifices of masses, prayers, alms, and other works of piety, which have been wont to be performed by the faithful for the other faithful departed, be piously and devoutly performed, in accordance with the institutes of the Church ; and that whatsoever is due on their behalf, from the endowments of testators, or in other way, be discharged, not in a perfunctory manner, but diligently and accurately, by the priests and ministers of the Church, and others who are bound to render this [service].

“ Continuation of the Session, on the fourth day of December.

“ *Decree concerning Indulgences :*

“ Whereas the power of conferring Indulgences was granted by Christ to the Church, and she has, even in the most ancient times, used the said power delivered unto her of God, the sacred holy Synod teaches and enjoins that the use of Indulgences, for the Christian people most salutary, and approved of by the authority of sacred Councils, is to be retained in the Church ; and it condemns with anathema those who either assert that they are useless, or who deny that there is in the Church the power of granting them.

In granting them, however, it desires that, in accordance with the ancient and approved custom in the Church, moderation be observed, lest, by excessive facility, ecclesiastical discipline be enervated. And being desirous that the abuses which have crept therein and by occasion of which this honourable name of Indulgences is blasphemed by heretics, be amended and corrected, it ordains generally by this decree that all evil gains for the obtaining thereof, —whence a most prolific cause of abuses amongst the Christian people has been derived,—be wholly abolished. But as regards the other abuses which have proceeded from superstition, ignorance, irreverence, or from whatsoever other source, since, by reason of the manifold corruptions in the places and provinces where the said abuses are committed, they cannot conveniently be specially prohibited, it commands all bishops diligently to collect, each in his own Church, all abuses of this nature, and to report them in the first provincial Synod ; that, after being reviewed by the opinions of the other bishops also, they may forthwith be referred to the Sovereign Roman Pontiff, by whose authority and prudence that which may be expedient for the universal Church will be ordained ; that thus the gift of holy Indulgences may be dispensed to all the faithful, piously, holily and incorruptly."

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DOCUMENT E.—PRINCIPAL PORTION OF THE VATICAN  
DECREE REGARDING PAPAL INFALLIBILITY

"Faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely re-



vealed ; that the Roman Pontiff, when he speaks ex-cathedra, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith, or morals ; and that therefore such definitions of the Roman Pontiff are irreformable of themselves and not from the consent of the Church. But if any one—which may God avert—presume to contradict this our definition ; let him be anathema.

“ Given at Rome in public session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our pontificate.”

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#### DOCUMENT F.—PARTS OF THE APPENDIX TO RIPALDA'S CATECHISM

“ What does *Protestantism* teach ?

“ It denies the authority and infallibility of the Church and admits only the Scripture, interpreted capriciously. Who was the founder of this heresy ? An apostate friar, proud and corrupt, called Luther. How do you prove the authority and infallibility of the Church ? Because they are absolutely necessary and as a matter of fact Jesus has granted them. When did Jesus grant to His Church this infallibility and supreme authority ? When He commanded His apostles to preach and baptize all nations, promising them that for that end He would be with them and conferring upon them His own authority. Remember

also the words of Jesus Christ to St. Peter : 'Feed my lambs,' and 'Feed my sheep.' 'To thee I will give the keys of the kingdom of heaven.' 'Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' 'Thou art Peter and on this rock I will build my Church and the gates of hell shall not prevail against it.'

"What do the *Socialists* claim?

"That all riches should belong to the State, who should distribute among all and equally labour and the fruits of labour. Why is the system absurd? Because it is founded on injustice and demands the impossible. In what consists the injustice? In taking away from every citizen that which is his own. Why is *Socialism* impossible? Because on account of human weakness and the complexities of the matter neither labour nor its fruits will be divided equitably.

"What is *Masonry*?

"A perverse society which, with apparent humanitarian ends, designs in her mysterious places of resort the ruin of society and of the Church. What means does it use to reach such perverse ends? Crime, hypocrisy and mystery. What sin do those commit who belong to *Masonry*? Exceedingly grave sin, incurring excommunication from the Church.

"What do we understand by *Liberalism*?

"The system which defends the independence of the State with respect to the Church. How many grades of *liberalism* are there? Principally, three. What is the first? That which teaches that the Church should be subject to the State. What do Liberals deduce from this doctrine? That the laws and precepts of the Church should not be complied with, not even their evangelical

counsels, when these oppose the laws of the State. What does the second grade teach? That the two powers of Church and State are equal and completely independent. What is deduced from this? That all civil laws are just and obligatory, although they are opposed to the Sacred Canons and other laws of the Church. The third grade, what does it teach? That the Church is superior to the State but in the present age she should approve of independence with all the other liberties which Liberalism teaches. Has the Church condemned all these errors? Yes; principally in the Encyclical *Quanta cura* and in the *Syllabus*. What, then, does the Catholic doctrine teach on this head? That the State should be subject to the Church as the body to the soul and the temporal to the eternal. What is the basis of the Church's superiority to the State? Her exceedingly noble purpose which is the eternal salvation of men, far above all those temporal ends which belong to the State. Are there cases in which the State is independent of the Church? Yes; when they have to do with temporal matters which have no relation with spiritual and eternal. Is it moreover certain that the Church should not *meddle* with politics? Most certainly, as long as politics remaining within its just limits does not *meddle* with religion.

“What other Liberties does *Liberalism* defend?

“*Liberty of conscience, liberty of worship and of the press.* What is meant by *liberty of conscience*? That every one may profess the religion which his conscience dictates, and none, if it dictates nothing. Is it true that a man may elect the religion which he likes best? No; but he should profess only the Catholic, Apostolic, Roman, which is the only true one. What is meant by *liberty of worship*? That the government should protect the

free exercise of all religions although they may be false. What is, then, the obligation of the government at this point? First, she should profess it and then protect the only true religion, which is the Catholic. Ought it not then to profess and protect all the opinions of its subjects? Yes, sir, provided that these opinions are not condemned by the Church. What is meant by the *liberty of the press*? The right to print and publish without previous censorship all sorts of opinions however absurd and corrupting they may be. Should the government suppress this liberty by means of censorship? It is evident that it should. Why? Because it should oppose deception, calumny and corruption on the part of its subjects, when all this is diametrically opposed to the public good. Does the Church tolerate these liberties? No, sir; she has many times condemned them.

“Is it lawful for a Catholic to call himself liberal? No, sir. Why? Because of the scandal caused by taking the name of an error condemned by the Church. What is said of a particular thing [believed] should be said of those who accept it. May Catholics approve Liberalism wholly or in part, taking the name of *Catholic-Liberals*? No, sir; because Catholics may not approve in whole or in part that which the Church has condemned. May a Catholic separate himself from his religion as a public man, practicing it only in private? On the contrary, his works as a public man, on account of their transcendent importance, merit before God a greater chastisement or reward.

“Does one sin gravely who subscribes for *liberal papers*? Yes, sir. Why? Because he contributes to evil with his money, puts in peril his faith and sets a bad example. *Note that if the reviews or periodicals are prohibited by*

*some bishop, the faithful of his diocese commit also a grave sin of disobedience. . . .*

“What rules can be given by which to determine whether or not papers are liberal? The following : 1st. If they call themselves *liberal*. 2d. If they defend liberty of conscience, liberty of worship, of the press or whatever other of the liberal errors. 3d. If they attack the Roman Pontificate, the clergy or the religious Orders. 4th. If they belong to liberal parties. 5th. If they show a liberal mind in their comments upon news or in their judgment of persons. The most certain rule of all is if they are condemned by the bishops. . . .

“What is the best rule in these cases, so that one may not err? Read no periodical without previously consulting and securing the approbation of the confessor. What should all good Catholics do with reference to the press? Extirpate the impious and liberal, and subscribe for and propagate the catholic. Wherein is the merit of this good work? It coöperates with the work of God, defends the faith against error and sets a good example to all.

*“Concerning the election of representatives in the government :*

“Are all Catholics obliged to vote? Yes, sir ; for the good of the country and the defense of the Church require it. Is this precept equal for all? For those whose vote is decisive or whose influence is notable the precept is of great importance. For the rest it does not necessarily follow that the obligation is grave. What sin does one commit who votes for a liberal representative? A mortal sin generally. Why? Because by his vote he lends aid to the enemies of Christ and contributes to the formation of liberal laws and policies hostile to the Church. Is there any cause sufficiently grave to excuse from the fulfillment

of these precepts? Yes; but when there is doubt it would be well to inquire of one who knows. The guides should endeavour to instruct well their followers concerning those matters which should excuse from keeping these precepts as also those circumstances in which the obligation ceases to be grave or disappears altogether; because all these questions, in addition to being extremely practical, are of such transcendental importance, that on them depends not only the tranquillity of the penitent but also the good of the Church and of society.

“What are the arms with which Liberalism fights against Jesus Christ and His Church? The principal ones are *social questions, journalism and politics*. What are the arms with which all good Catholics should defend the Church and Jesus Christ? Politics, journalism and social questions. Thus as the enemies of God unquestionably avail themselves of the influence of the devil in their infernal enterprises, with much more reason should Catholics implore above everything the divine protection in the enterprises which are for His greater glory.

“*Concerning Civil Matrimony:*

“What is that matrimony which is called civil? That which is celebrated by a civil authority without any ecclesiastical intervention whatsoever. Is civil matrimony true matrimony? No, but base concubinage. Why? Because true matrimony should be celebrated by the ecclesiastical authority, fulfilling likewise all which has been ordained by Jesus Christ and our Holy Mother, the Church.”

The above is translated from the catechism by Ripalda, pages 108-122. The edition from which I quote has the following: “Licencia Ecclesiastica. Nihil Obstat. El Censor, Felix Sardá y Salvany, Pbro. Barcelona, 10 November 1910, IMPRIMASE, El Vicario General, Jose



Palmarola. Por mandado de Su Senoria, Lic. Salvador Carreras, Pbro. Scio, Can."

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DOCUMENT G.—PARTS OF THE BULL OF BONIFACE  
VIII, "UNAM SANCTAM"

"We are compelled to believe with urgent faith and to hold one holy catholic and apostolic Church. Therefore, the one and only Church has one body and one head, not two heads like a monster, viz., Christ and the vicar of Christ, Peter and Peter's successor. We are instructed by the Gospels that there are in his power two swords, viz., the spiritual and the temporal. For when the apostles said 'Behold here are two swords' (Luke xxii. 38), viz., in the Church; when the apostles said so, the Lord did not respond, 'There are too many' but 'Enough.' Certainly, he who denies that there is in the power of Peter a temporal sword has paid poor attention to the word of the Lord, who said 'Put up the sword into the sheath' (John xviii. 11). Therefore, both are in the power of the Church, both the spiritual and the material sword. But this is to be wielded for the Church, that by the Church; that by the hand of the priest, this by the hand of kings and soldiers, but at the nod and patience of the priest. Moreover, sword should be under sword, and the temporal authority should be subject to the spiritual; for when the apostle says 'There is no power except from God; the powers which be are ordained of God' (Rom. xiii. 1); they are not ordained except sword be under sword. For on the testimony of truth, the spiritual power has to institute the earthly, and to judge it, if it is not good. Thus, the prophecy of Jeremiah concerning the Church and the ecclesiastical power is verified, 'Behold, I have this day

set thee over the nations and over the kingdoms,' etc. (Jer. i. 10). Therefore, if the earthly power deviates from the way, it shall be judged by the spiritual power; if the inferior spiritual power deviates, by its superior spiritual; but if the supreme by God alone, since it cannot be judged by man, on the testimony of the apostle, 'The spiritual man judgeth all things, but is himself judged of no man' (1 Cor. ii. 15). Whoever, therefore, resists this power, thus ordained by God, resists the ordination of God; unless he feigns that there are two principles, like Manichæus, which we judge false and heretical, because, on the testimony of Moses, God did not create the heavens and the earth in several principles but in one principle (Gen. i. 1). Then, to be subject to the Roman Pontiff, we declare, say, define, and pronounce to be absolutely necessary to every human creature to salvation." (For the above document and its discussion see "The Fundamental Ideas of the Roman Catholic Church," Chap. IV, "The Hierarchy," especially pages 143 and 144.)

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#### DOCUMENT H.—CONCERNING POLITICAL ELECTIONS

In the appendix to Liguori's "Compendium of Moral Theology," Vol. II, pp. 431-440, the editor gives certain rules of the sacred penitentiary and adds his own opinions, which opinions being bound up in the works of Liguori and having ecclesiastical license are evidently intended to carry considerable weight. The questions at issue refer to the very delicate matter of the oath which a Catholic representative is required to take in the Italian Parliament. I translate from pages 432, 433, 434.

"Having promised to discuss the questions of the day,

I cannot omit this which perhaps is the most burning and at the same time the most perilous to treat on account of a certain exasperation of spirit, proceeding from the same, which it would seem should remove all occasion for discord. Every one knows that I refer to the Answer of the Sacred Penitentiary to a question coming from our Bishops who were greatly vexed over a controversy which was dividing the energies of the Catholics in those times, and concerning which it is exceedingly desirable that there should be the most compact union and unalterable peace among them.

“Before this Answer there were discussions between Catholics who were divided into two bands. Some said that it was allowable to send representatives to Parliament, and consequently they were not prohibited from taking the oath which the Statute required ; others held that neither one of these things was allowable. It appeared that once a deliberate decision was given by the Sacred Penitentiary, and the people willingly obeying it, all cause of contention would cease. But it turns out to the contrary, that there was more exasperation. It even got to where they flung unjust and irritating epithets at the Catholics of the first group. Disagreeable spectacle ! One would feel moved to inquire whether the Sacred Penitentiary knew how to express her own idea, or whether (supposition more reasonable) we are unwilling to understand her.

“Since the matter has reached this stage it will be seen that I enter the controversy somewhat unwillingly, and only do so to fulfill my promise, striving at the same time to be just and true to the demands of the times. I purpose, therefore, to deal with the question with perfect tranquillity of spirit and ask of those who differ with me that liberty of opinion which I concede to them.

“ The Answer of the Sacred Penitentiary follows :

“ ‘ *Most Blessed Father :*

“ ‘ Certain Bishops and Ordinaries of places embraced in that kingdom which is called the Kingdom of Italy, with the purpose of directing with certainty the faithful confided to your care, perceiving that circumstances have varied, the following doubts have been renewed and we beg that you give us a ruling.

“ ‘ 1. How should one answer if asked whether or not he can accept a position as representative in Parliament ?

“ ‘ 2. How should Bishops deport themselves towards those who ask that they favour the election of good representatives ?

“ ‘ Sacra Pœnitentiaria re mature ac diligentur discussa, factaque relatione SS. Dno. Pio PP. IX, respondet :

“ ‘ Ad Primum : *affirmative*, sub sequentibus conditionibus :

“ ‘ 1. Ut deputati electi in emittendo iuramento fidelitatis et obedientiæ a lege præscripto adiiciant limitationem : *salvis legibus divinis et ecclesiasticis*.

“ ‘ 2. Ut huiusmodi limitatio fiat expresse in recitatione formulæ ipsius iuramenti, audientibus saltem duobus testibus.

“ ‘ 3. Ut ipsi deputati electi animo comparati sint et declarent seu unquam legibus improbis et iniustis favorem et suffragium esse laturos ; imo huiusmodi leges, quatenus proponantur, esse notorie reprobaturos.

“ ‘ Ad secundum : *Nihil obstare* quominus Episcopi et Ordinarii, occasione electionum, quoties ad id requisiti fuerint, in mentem populi revocent, quemque fidelium pro

suis veribus teneri ad impedienda mala, et promovenda bona.

“ ‘ Datum Romæ in Sacra Pœnitentiaria die Decembris 1866.

“ ‘ A. M. CARD. GAGIANO, M. P.

“ ‘ L. PEIRANO, S. P., *Secretarius.*’ ”

Here follows the translation of the above :

“ ‘ The Sacred Penitentiary, after fully and carefully discussing the matter and after submitting it to Pope Pius the Ninth, replies :

“ ‘ To the first : affirmatively, under the following conditions :

“ ‘ 1. That the deputies-elect in declaring the oath of fidelity and obedience prescribed by law, add the limitation : “ without violating divine and ecclesiastic laws.”

“ ‘ 2. That limitation of this sort be expressly made in the recital of the form of the oath itself in the hearing of at least two witnessess.

“ ‘ 3. That the deputies-elect themselves be ready in mind and declare whether they will ever lend their support or vote to wicked and unjust laws ; or rather that they will openly reject laws of this sort whenever they are proposed.

“ ‘ To the second : There is nothing to prevent the Bishops and Ordinaries on the occasion of elections, as often as they are asked about this, from recalling to the mind of the people that every one of the faithful is bound to oppose evil and to advance the cause of right with all his strength.’

“ ‘ I observe in the first place, that if all the Answers of the Sacred Penitentiary are worthy of veneration by good

Catholics, as judgments of eminent theologians authorized by the Holy See to resolve the doubts which may arise concerning matters of Christian morals, this answer of December 1, 1866, merits particular respect and observance, as it is directed to persons of the highest authority, as are the Bishops in the Church of God, and given after having been seen, and, therefore, tacitly approved by the Roman Pontiff. Moreover, issuing in a matter so grave as are the political elections, that is, those of the present time, the complete ruin or salvation of our people, with reference to religion, morals and property, is at stake, whether we will or not.

“If the above be true, it appears to me that it should be recognized that the ruling cuts off all questionings which have been agitating the Catholics for the past six months with regard to political elections.

“In effect the question is whether representatives sent to the Parliament, also the new senators, may take the oath. Growing out of this was the question whether the people could send their representatives to Parliament on the supposition that they would find themselves obliged to take the oath which not a few regarded as not allowable, or resign their position. . . . The Sacred Penitentiary . . . answers, *affirmative*; that is, *that it may be accepted*. . . .

“However, the Sacred Penitentiary has placed certain conditions upon the oath which is to be taken, the first of which is: That the deputies-elect in declaring the oath of fidelity and obedience prescribed by law, add the limitation: ‘without violating divine and ecclesiastic laws.’

“That is to say that the Sacred Penitentiary, in her wisdom, does not wish to approve an oath absolutely, but that it be limited in its terms.



“Moreover, she has desired, and this was the second condition, that this limitation should be placed upon the oath in the act of taking said oath, and that at least two witnesses should hear it : That a limitation of this sort be expressly made in the recital of the form of the oath itself in the hearing of at least two witnesses.

“Thus it is evident that the Sacred Penitentiary did not wish to make her Answer useless and vain, as it would have been had the Catholic representatives been obliged to say aloud that they took the oath with that limitation, so that the Chamber of Deputies, the ministers and the tribunes might hear it. The Sacred Penitentiary well knew that an oath taken with this clause would have been refused and the deputies expelled from the body, as indeed it did occur. Consequently it was deemed sufficient that the limitation added should be heard at least by two witnesses : *audientibus saltem duobus testibus*. Certainly it could not be supposed without reproaching her, that she agree that the oath should be taken with a condition which would have made it impossible, inasmuch as the Chamber of Deputies would not have accepted it. It was not, then, and could not be the intention of the Sacred Penitentiary that the deputies should state that limitation with a loud voice which all could hear, but she was content that the deputies, in the act of taking the oath, should state said limitation in a low voice, which the hundreds who compose the House could not hear, etc., etc., but only some witnesses, *at least two*, that is, some friends, *at least two*, who should be near and could therefore hear, and they only, and not all the rest of the Five Hundred in the Hall. If it is desired to understand the Answer of the Sacred Penitentiary another way, let us remember the Rule commented upon by those friars, where it says : *Fratres*

*habebunt tantum unam campanam* (the brothers shall have but one bell), they put the gloss in the margin, *id est plures* (that is many). Is it possible that the Sacred Penitentiary would have put *audientibus saltem duobus testibus* if they had wished that the witnesses should be by hundreds? Or is it possible that the deputies being required to state in a loud voice their limitation, in the midst of the Chamber of Deputies while in session, the Sacred Penitentiary could know that only two could hear them? *Audientibus saltem duobus testibus* is not an obscure phrase which requires a profound knowledge of grammar. It is Latin very easy to be understood; and it appears that all of us should understand and explain it the same way. Here it will be said that the Sacred Penitentiary does not prohibit the statement in a loud voice in the midst of the Chamber of Deputies of the prescribed limitation, and that the deputy who says it aloud is a more courageous Christian than those who only make themselves heard by two witnesses who are near them. The contention is correct in the two particulars; but it is also true that by that method we leave the question proposed, which is, to be exact: *Whether the Sacred Penitentiary is satisfied that the limitation added to the oath be heard by only two witnesses.* We say that she is satisfied with that, because her words indicate it. If it is wished that another question be proposed we could, among other things, ask: *Whether the superior courage in the case just stated would be according to the rules of Christian prudence:* a question which we do not care to take up. We conclude then that it appears evident to us that the Sacred Penitentiary is satisfied that the added limitation be heard, not by all those who are gathered in the Hall of the Five Hundred, but by a few, and even by only two."

## DOCUMENT I.—BRIEF OF JULIUS II RESPECTING THE TROUBLES IN CORDOVA

(*Bulario de la Orden de Santiago, Libro III, fol. 320*)

(Copied from Henry Charles Lea's "History of the Inquisition of Spain," Vol. I, p. 582.)

"Venerabilis frater salutem, etc. Non sine summa animi molestia percipimus quosdam iniquitatis filios Catholicæ fidei rebelles, qui cum Christiani sint Judaicæ se perfidiæ participes præstant, officiales a te ad inquirenda hæreticæ pravitatis errata constitutos Cordubæ quorundam adminiculo complicum captivos fecisse et quod auditu quoque nefarium est mulctatos male et contumeliose habitos diu in vinculis detinuisse. Quæ res cum pessimi prorsus et perniciosissimi sit exempli, pro cura quæ Catholici gregis ab hæreticorum rabie defendendi una cum apostolatus officio nobis est demandata mature providendum duximus, ne lues tam pestifera serpat ulterius nec sua contagione rectos commaculat. Quam ob rem fraternitati tuæ cui jam pridie talia perquirendi facinora et reperta puniendi potestatem arbitriumque contulimus districte mandamus ut commissum sibi munus ferve et severe exerceat ac subnascentem in agro dominico zizaniā abolere et radicatus extirpare non cesset, fidelium defensionem ut par est die noctuque excubando. Præfatos vere qui tam abominandum scelus ausi sunt cum suis complicibus et quoscumque eis auxilium consilium favoremve ullum præstiterunt undique conquisitos ac debitis subjectis pœnis exemplum cæteris statuet ne aliquando ad peccati similitudinem ex impunitate accendantur. Volumus autem hæc omni diligentia quamprimum a fraternitate tua curari et officii, nam exorientia tabiferæ pestis capita ne serpant in ipsis statim principiis sunt opprimenda, ad quod per ecclesiasticas censuras et universa juris remedia ut magis expedire

videbitur, appellatione remota, procedes, in contrarium facientibus non obstantibus quibuscumque. Dat. Bononiæ."

"The date of Bologna fixes the time of this brief between November 10, 1506, when Julius II entered that city, and February 22, 1507, when he left it.—Raynald. Annal. ann., 1506, n. 30 ; 1507, n. 2."

*Translation :*

"Worthy brother, greeting, etc. Not without vexation of spirit do we perceive that certain sons of iniquity, rebellious against the Catholic faith, who, although they are Christians, reveal themselves as sharing in the perfidy of the Jews, with the aid of certain accomplices, have arrested the officials appointed by you to investigate the wrong-doing of heretic depravity at Cordova, and what is also wicked to hear, have handled them roughly and have insolently kept them in prison for some time. Since this matter furnishes a most wicked and most dangerous precedent, in keeping with the responsibility of defending the Catholic flock from the madness of heretics along with the duty of an apostleship, we have decided that we must quickly provide lest so pestiferous an evil spread further and by its contact pollute the righteous. Wherefore, to your brotherhood, upon which some time ago we bestowed the power and authority of seeking out such crimes and punishing those that are discovered, we severely give instruction to carry out zealously and severely the duty assigned it in destroying and in removing root and branch the tares growing in the master's field, as the defense of the faithful is vouchsafed only by being on the alert both night and day. As for those mentioned before who have dared (commit) such an abominable crime, along with

their accomplices and whosoever has given them any counsel or encouragement, having sought them out and subjected them to deserved punishments, (the brotherhood) shall make (them) an example for others lest at any time from their immunity others be aroused to similar wrong-doing. Moreover, we desire that these matters be attended to by your brotherhood as soon as possible, for the rising heads of this disease-bearing plague should be crushed immediately, in the very beginning, lest the (evil) spread. To this you shall proceed through the medium of ecclesiastical judgments and the universal recourse to law, as will seem rather to expedite (matters), removing (opportunity for) appeal, with no one whatsoever to hinder or oppose."

## Notes

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### NOTE I.—THE DOUAY VERSION OF THE BIBLE

The English Bible in common use by the Roman Catholics to-day is the Douay version. The copy which I have at hand and from which I quote in this treatise is published by D. & J. Sadlier & Co., 32 Barclay Street and 38 Park Place, New York. The front page has the following :

“The Holy Bible, translated from the Latin Vulgate, Diligently compared with the Hebrew, Greek and other editions, in divers languages, being the edition published by the English College at Rheims, A. D. 1582 and at Douay, 1609, as revised and corrected, in 1750, according to the Clementine edition of the Scriptures, by the Ven. Richard Challoner, Bishop of Debra, with his annotations for clearing up the principal difficulties of Holy Writ. *Haurietis aquas in gaudio de fontibus Salvatoris.* Isaïæ xii. 3.”

On the next page is found a further description of the translation, also the approbation of the Archbishop of New York, dated 1869. On the third page is the following admonition :

“The Scriptures, in which are contained the Revealed Mysteries of Divine Faith, are undoubtedly the most excellent of all writings; they were written by men divinely inspired, and are not the *words of men, but the Word of God*, which *can save our souls* (1 Thess. ii. 13, and James



i. 21); but then they ought to be read, even by the learned, with the spirit of humility, and with a fear of mistaking the true sense, as many have done. This we learn from the Scripture itself; where St. Peter says, that in the epistles of St. Paul there *are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own perdition* (2 Pet. ii. 16).

“To prevent and remedy this abuse, and to guard against error, it was judged necessary to forbid the reading of the Scriptures, in the vulgar languages, without the advice and permission of the Pastors and spiritual Guides whom God has appointed to *govern His Church* (Acts xxii. 28), Christ Himself declaring, *He that will not hear the Church, let him be to thee as the heathen and the publican* (Matt. xxviii. 16).

“Nor is this due submission to the Catholic Church (*the pillar and ground of truth*, 1 Tim. iii. 15) to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning: the ignorant fall into *errors* for want of knowledge, and the learned through pride and self-sufficiency.

“Therefore, let every reader of the Sacred Writings, who pretends to be a competent judge of the sense, and of the truths revealed in them, reflect on the words which he finds in Isaias, chap. iv. 8, 9: *My thoughts are not as your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are exalted above the earth, even so are my ways exalted above your ways, and my thoughts above your thoughts.* How, then, shall any one, by his private reason, pretend to *judge, to know, to demonstrate, the incomprehensible and unsearchable ways of God!*”

Pope Pius VI writes the following letter to the Most

Rev. Anthony Martini. (The latter had just translated the Bible into Italian.)

“Beloved Son, *Health and Apostolical Benediction.*

“At a time when a vast number of bad books, which most grossly attack the Catholic Religion, are circulated among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures. For these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one’s capacity; especially when you show and set forth that you have added explanatory notes, which, being extracted from the holy Fathers, preclude every possible danger of abuse. . . .

“Given at Rome, on the Calends of April, 1778, the fourth year of our Pontificate. Philip Buonamici, Latin Secretary. To our beloved son, Anthony Martini, at Turin.”

#### SAMPLES OF DOUAY COMMENTS

*The Book of Job.* I give all that is said.

“This Book takes its name from the holy man, of whom it treats; who, according to the more probable opinion, was of the race of Esau; and the same as Jobab King of Edom, mentioned Gen. xxxvi. 33. It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty-second chapter.

“Chap. i., ver. 1, *Hus.* The land of Hus was a part

of Edom; as appears from Lament. iv. 21. *Simple*. That is, innocent, sincere, and without guile. Ver. 5, *Blessed*. For greater horror of the very thought of blasphemy, the Scripture both here and ver. 11, and in the following chapter, vers. 5 and 9, uses the word *bless* to signify its contrary. Ver. 6, *The sons of God*. The Angels. *Satan also, etc.* This passage represents to us in a figure, accommodated to the ways and understandings of men, (1) The restless endeavours of Satan against the servants of God. (2) That he can do nothing without God's permission. (3) That God doth not permit him to tempt them above their strength, but assists them by His divine grace in such manner, that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit.

“Chap. ii., ver. 13, *Seven days, etc.* They sat with him for a good part of the day, and of the night, during seven days; and spoke nothing all that time that could give him any uneasiness.

“Chap. iii., ver. 1, *Cursed his day*. Job cursed the day of his birth not by way of wishing evil to anything of God's creation, but only to express in a stronger manner his sense of human miseries in general, and of his own calamities in particular.

“Chap. vi., ver. 2, *My sins, etc.* In the Hebrew, *my wrath*. He does not mean to compare his sufferings with his real sins, but with the imaginary crimes which his friends falsely imputed to him; and especially with his *wrath*, or *grief* expressed in the third chapter, which they so much accused. Though, as he tells them here, it bore no proportion with the greatness of his calamity.

“Chap. ix., ver. 9, *Arcturus, etc.* These are names of stars or constellations. In Hebrew, Ash, Cesil and

Cimah. Ver. 17, *Without cause*. That is, without my knowing the cause ; or without any crime of mine.

“ Chap. xiv., ver. 13, *In hell*. That is, in the state of the dead ; and in the place where the souls are kept waiting for their redeemer.

“ Chap. xvii., ver. 3, *Not sinned*. That is, am not guilty of such sins as they charge me with. Ver. 13, *Hell*. Seol. The region of the dead. Ver. 16, *Deepest pit*. Literally *hell*.

“ Chap. xix., ver. 6, *By a just judgment*. That is, these afflictions, which God hath sent, are not sent me by way of a just judgment, for the crimes you falsely charge me with ; but for other reasons best known to the divine wisdom.

“ Chap. xxi., ver. 33, *Acceptable to the gravel of Cocytus*. The Hebrew word which St. Jerome has here rendered by the name *Cocytus* (which the poets represent as a river in hell) signifies a *valley* or a *torrent*, and in this place is taken for the low region of death, and hell which willingly, as it were, receives the wicked at their death, who are ushered in by innumerable others that have gone before them, and are followed by multitudes above number.

“ Chap. xxiv., ver. 18, *He is light, etc.* That is, the adulterer, that he may not be perceived and discovered, steps as nimbly and as light as if he were walking upon the waters. Or the sense is, he is as light, that is, as swift and nimble as the running waters. *By the way of the vineyards*. That is, by the way where he may meet with fruit and blessings. Ver. 21, *Fed the barren*. That is, the harlot. Or else, *he hath fed*, that is, he hath fed upon the barren ; that is, by the poor and desolate.

“ Chap. xxx., ver. 29, *Brother of dragons, etc.* Imitating these creatures in their lamentable noise.

“ Chap. xxxvi., ver. 20, *Prolong not the night, etc.* Prolong not causes that are brought before thee, but dispatch by early rising, the business of them that come up to thee.

“ Chap. xxxvii., ver. 7, *He sealeth up, etc.* When he sends those *showers of his strength*, that is, those storms of rain, *he seals up*, that is, he shuts up the hands of men from their usual works abroad, and confines them within doors, to consider *his* works, or to forecast *their* works, that is, what they themselves are to do. Ver. 20, *He shall be swallowed up.* All that man can say when he speaks of God is so little and inconsiderable in comparison with the subject, that man is lost, and as it were swallowed up in so immense an ocean.

“ Chap. xxxviii., ver. 1, *The Lord.* That is, an Angel speaking in the name of the Lord. Ver. 31, *Pleiades.* The seven stars—*Arcturus.* A bright star in the north. Ver. 36, *Understanding.* That is, to distinguish the hours of the night.

“ Chap. xxxix., ver. 34, *Spoken inconsiderately.* The cause which Job maintained was right, and his assertions were true, as may be gathered from the words of the Lord Himself (chap. xlii. 7, 8). But what was reprehensible in him was the manner of expressing himself on some occasions ; which he here censures as inconsiderate.

“ Chap. xl., ver. 10, *Behemoth.* The elephant. Ver. 20, *Leviathan.* The whale or some sea monster.

“ Chap. xli., ver. 16, *Angels.* Elim. That is, the mighty, the most valiant, shall fear this monstrous fish, and in their fear shall seek to be purified. Ver. 21, *Under him.* He shall not value the beams of the sun ; and gold to him shall be like mire. Ver. 23, *The deep as growing old.* Growing hoary as it were with the froth which he leaves behind him. Ver. 25, *He is king, etc.* He is superior

in strength to all that are great and strong amongst living creatures ; mystically it is understood of the devil, who is king over all the proud."

*Psalms :*

" Psalm xcvi. (King James' Version xcix.), ver. 5, *Adore His footstool*. The ark of the covenant was called, in the Old Testament, God's *footstool*, over which He was understood to sit, on His propitiatory, or mercy-seat, as on a throne, between the wings of the cherubim, in the sanctuary : to which the children of Israel paid a great veneration. But as this Psalm evidently relates to Christ, and the New Testament, where the ark has no place, the holy fathers understand this text, of the worship paid by the Church to the body and blood of Christ in the sacred mysteries ; inasmuch as the humanity of Christ is, as it were, the footstool of the divinity."

*Solomon's Canticle of Canticles :*

" This Book, in Hebrew Sir Hasirim, is called the Canticle of Canticles, that is to say, the most excellent of all canticles ; because it is full of high mysteries, relating to the happy union of Christ and His spouse ; which is here begun by love, and is to be eternal in heaven. The *spouse* of Christ is the Church ; more especially as to the happiest part of it, perfect souls, every one of which is His beloved ; but above all others the immaculate and ever Blessed Virgin Mother."

That book has only two comments. " Chap. vi., ver. 12, *Sulamitess*. That is, *the peaceful*. As Christ in the Canticle is represented under the figure and name of *Solomon*, the peaceful or *pacific* king ; so His spouse the Church is called the *Sulamitess*, by a name of the same origin and signification. Chap. viii., ver. 6, *Jealousy*. That is, *zealous and burning love*."



The above comments are all the light which the Douay Version throws on the book of Canticles.

*Isaias :*

The book of Isaias has sixty-six chapters. The Douay Bible gives a few very brief and usually commonplace comments on thirty-three chapters. The other thirty-three chapters are left untouched. Chap. viii., for example, has twenty-two verses. Only one has a comment, ver. 19, "*Pythonical spirits*. That is, spirits pretending to tell fortunes." Chap. xv. has one comment, ver. 7, "*Torrent of willows*. That is, as some say, the waters of Babylon; others render it a valley of the Arabians." Chap. lix., ver. 21, has one note. "*This is my covenant, etc.*" Note here a clear promise of perpetual orthodoxy to the Church of Christ."

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#### NOTE II.—THE APOCRYPHA

"The term 'Apocrypha' is applied to a body of literature that has come down to us in close connection with the canonical books of the Bible, and yet is not of them. . . . Their rejection by the Jewish Palestinian body of worshippers, as well as by the larger proportion of the early Church, gradually stamped the name 'apocryphal' as a term of reproach, indicating inferiority in content and a spurious authorship. Henceforth, such books lost their early sacredness, and became embodied in a collection that remained entirely outside the Hebrew Bible, though in general found in the Septuagint and the Vulgate."

"The real external differences, then, between the Protestant and Roman Catholic Bibles to-day are to be traced to the different ideas of the Canon on the part of the Jews of Palestine, where the Hebrew Bible was on its native soil, and on the part of the Jews of Alexandria, who trans-

lated that same Hebrew Bible into Greek. With this translation, and other books later called the Apocrypha, they constructed a Greek Bible, now called the Septuagint (the Seventy)."

"Jerome, in his revision of the old Latin Bible, found the Apocryphal books therein, as carried over from the Septuagint; but in his translation of the Old Testament, he was careful not to include in the Old Testament proper any books not found in the Hebrew Canon. In fact, he regarded his time as too valuable to be spent in revising or translating these uninspired books.

"It was not until the Council of Trent, April 15, 1546, that the Roman Catholic Church publicly set its seal of authority on eleven of the fourteen or sixteen (including 3 and 4 Mac.) Apocryphal books. This Council names as canonical the following books and parts of books: First and Second Maccabees, Additions to Esther, History of Susanna, Song of the Three Holy Children, Bel and the Dragon, Tobit, Judith, Baruch, Sirach, and Wisdom of Solomon; omitting from the above list the Prayer of Manasses, First and Second Esdras (Vulgate Third and Fourth Esdras)."

"In our discussion of the character and contents of these books, we must keep in mind the fact that the word 'Apocrypha' is used in the Protestant sense as inclusive of the fourteen books given in the R. V. of 1895, eleven of which are regarded as canonical by the Roman Catholic Church" (Hastings' Bible Dictionary).

In the Douay Version you will find Ecclesiasticus which is the same as Sirach. There 1 and 2 Esdras is equivalent to our Ezra and Nehemiah. Tobit is the same as Tobias. The History of Susanna is prefixed to the book of Daniel, the Song of the Three Holy Children is in-

serted between verses 23 and 24 of Dan. iii., and Bel and the Dragon follows Dan. xii. The Additions to Esther are, of course, absorbed in Esther. So that only seven of the eleven Apocryphal books mentioned above appear in the list of books at the beginning of the Douay Bible.

“1. They possess no authority whatever, either external or internal, to procure their admission into the sacred canon. None of them are extant in Hebrew; all of them are in the Greek language, except the fourth book of Esdras, which is only extant in Latin. They were written for the most part by Alexandrian Jews subsequently to the cessation of the prophetic spirit, though before the promulgation of the Gospel. Not one of the writers in direct terms advances a claim to inspiration; nor were they ever received into the sacred canon by the Jewish Church, and therefore they were not sanctioned by our Saviour. No part of the Apocrypha is quoted, or even alluded to by Him or by any of His apostles; and both Philo and Josephus, who flourished in the first century of the Christian era, are totally silent concerning them.

“2. The Apocryphal books were not admitted into the canon of Scripture during the first four centuries of the Christian era.

“They are not mentioned in the catalogue of inspired writings, made by Melito, Bishop of Sardis, who flourished in the second century, nor in those of Origen, in the third century, of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others of the fourth century; nor in the catalogue of canonical books recognized by the Council of Laodicea, held in the same century, whose canons were received by the Catholic Church; so that, as Bishop Burnet well observes, ‘we have the concurring sense of the whole Church

of God in this matter.' To this decisive evidence against the canonical authority of the Apocryphal books we may add that they were never read in the Christian Church until the fourth century; when, as Jerome informs us, they were read 'for example of life and instruction of manners, but were not applied to establish any doctrine'; and contemporary writers state, that although they were not approved as canonical or inspired writings, yet some of them, particularly Judith, Wisdom and Ecclesiasticus, were allowed to be perused by catechumens. As a proof that they were not regarded as canonical in the fifth century, Augustine relates that, when the book of Wisdom and other writings of the same class were publicly read in the Church, they were given to the readers or inferior ecclesiastical officers, who read them in a lower place than those which were universally acknowledged to be canonical, which were read by the bishops and presbyters in a more eminent and conspicuous manner. To conclude:—Notwithstanding the veneration in which these books were held by the Western Church, it is evident that the same authority was never ascribed to them as to the Old and New Testaments; until the last Council of Trent, at its fourth session, presumed to place them all (excepting the prayer of Manasseh and the third and fourth books of Esdras) in the same rank with the inspired writings of Moses and the prophets." (Quoted from Horne's Introduction, Vol. I, pp. 627 *et seq.* Published by E. Littell, Philadelphia, 1826.)

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NOTE III.—"THE ORIGINAL DIARIES OF THE  
COUNCIL OF TRENT"

The above is the heading of an article published in the *Catholic World* for January, 1913. It is written by Bert-

rand L. Conway. It is a confession of the methods of Rome. The Council of Trent is for modern times the most important of all the Councils. All that the Vatican Council has given us is the decree of Papal Infallibility. But Trent did all that a dying Church could possibly do to readjust herself to a world which was slowly and surely slipping away from her. If Romanists needed anything in the way of literature to let them on the inside of the way Rome thinks and acts, it has certainly been that which would give them an idea of what they did at Trent.

Let us hear Conway: "The Goerres Society, which represents the best modern German scholarship, has well merited the praise of Popes Leo XIII and Pius X for undertaking to publish all the original documents relating to the Council of Trent. This monumental work will be completed in thirteen splendid quartos of some thousand pages each, three of which (Vols. I, II, and V) have already been published. . . .

"The diaries are perhaps the best possible sources from which we may ascertain the complete history of the Council. . . .

"A new edition of the *Acta* was absolutely necessary, for Father Theiner's arbitrary editing rendered his edition practically useless from the standpoint of scholarship, and he made no use of the original *Acta* of Massarelli, the secretary-general of the Council, which recorded the *vota* of the congregations and the speeches made at every session. . . .

"Every one who reads these diaries carefully will acknowledge that Massarelli was a simple, honest man, although, like most of the Italians of his day, he was unable to distinguish between the divine authority of the Church and the political policies of the Pope and the

Roman curia. . . . The editors of the present work have detected him in only one deliberate falsehood, and declare that his mistakes—if they exist—in recording the *vota* were due to the inadvertence of a sick and busy secretary. We readily admit that he was guilty of many errors in judgment, and that he occasionally voiced his prejudices in pretty strong language. . . .

“The fourth session (April 8, 1846) formulated the two decrees that settled finally the relation between the Bible and tradition, the canon, the use of the Latin Vulgate, and the rules of Biblical interpretation. The preliminary discussions are given in the most minute detail in Massarelli’s third diary. One has only to read these well-reported speeches to see at a glance how false are many of the statements made by prejudiced non-Catholics regarding the meaning of the Tridentine decrees. Take, for example, the authority of the Latin Vulgate. It was explicitly stated that in declaring the Vulgate the authentic edition to be used in preaching, disputations and theological lectures, the Council did not thereby reject all other editions as false, but merely asserted its superiority over them. It, moreover, admitted the fact that many errors had crept into the original text, and requested the Pope to order these mistakes corrected as soon as possible.”

The quotations which I give from Conway’s article will give the reader a hint of the great difficulties in getting at the real teachings of the Catholic Church.

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#### NOTE IV.—BULLS AND BRIEFS

The Catholic Encyclopedia defines as follows :

“A bull has long stood in sharp contrast with certain other forms of papal documents. For practical purposes,



a bull may be conveniently defined to be an 'Apostolic letter with a leaden seal,' to which one may add that in its superscription the pope invariably takes the title of *episcopus, servus servorum Dei*.

"In official language papal documents have at all times been called by various names more or less descriptive of their character. For example, there are 'constitutions,' *i. e.*, decisions addressed to all the faithful and determining some matter of faith or discipline; 'encyclicals,' which are letters sent to all the bishops of Christendom, or at least to all those of one particular country, and intended to guide them in their relations with their flocks; 'decrees,' pronouncements on points affecting the general welfare of the Church; 'decretals' (*epistolæ decretales*), which are papal replies to some particular difficulty, submitted to the Holy See, but having the force of precedents to rule all analogous cases. 'Rescripts' again is a term applicable to almost any form of Apostolic letter which has been elicited by some previous appeal, while the nature of a 'privilege' speaks for itself."

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#### NOTE V.—SACRAMENTALS

The Catholic Encyclopedia gives the following definition:

"In instituting the sacraments Christ did not determine the matter and form down to the slightest detail, leaving this task to the Church, which should determine what rites were suitable in the administration of the sacraments. These rites are indicated by the word *Sacramentalia*, the object of which is to manifest the respect due to the sacrament and to secure the sanctification of the faithful. They belong to widely different categories, *e. g.*, substance, in the mingling of water with the Eucharistic wine; quantity, in the triple baptismal effusion; quality, in the condition

of the unleavened bread ; relation, in the capacity of the minister ; time and place, in feast days and Churches ; habit, in the liturgical vestments ; posture, in genuflection, prostrations ; action, in chanting, etc. . . .

“ Apart from the ceremonies relating to the administration of the sacraments the Church has instituted others for the purpose of private devotion. To distinguish between them, the latter are named sacramentals because of the resemblance between their rites and those of the sacraments properly so-called. . . .

“ The sacramentals do not produce sanctifying grace *ex-opere-operate* by virtue of the rite or substance employed, and this constitutes their essential difference from the sacraments. . . . Theologians do not agree as to whether the sacramentals may confer any other grace *ex-opere-operantis* through the action of the one who uses them, but the negative opinion is more generally followed. . . . Moreover, as experience teaches, the sacramentals do not infallibly produce their effect. . . .

“ One of the most remarkable effects of sacramentals is the virtue to drive away evil spirits whose mysterious and baleful operations affect sometimes the physical activity of man. To combat this occult power the Church has recourse to exorcism and sacramentals. . . . ‘ The episcopal blessing, the aspersion of holy water, every sacramental unction, prayer in a dedicated Church, and the like, effect the remission of venial sins, implicitly or explicitly.’ ”

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NOTE VI.—QUOTATIONS FROM THE MORAL THEOLOGY  
OF ALFONSO LIGUORI

The title page of the edition from which I quote is as follows :

“ Compendio de la Teologia Moral de San Alfonso María de Liguorio, con notas y disertaciones, por José Frassinetti, Prior de Santa Sabina de Génova. Traducido de la cuarta edición Italiana, revisado por el autor, y aumentado con varios apendices, por El Ldo. D. Ramón María García Abad, Canónigo doctoral de La Santa Iglesia Catedral de Lugo. Con licencia de la autoridad eclesiástica. Tercera edición española. Madrid, Librería Católica de Gregorio del Amo. Calle de la Paz, num 6. 1889.”

The reader will note that the work has ecclesiastical license, that the fourth Italian edition from which this is taken was revised by the author, that it was published by a Catholic publishing house in Spain. The original “Moral Theology” of Liguori is a much larger work than is this Compendium, and is in Latin. I have not been able to secure any sort of an authorized translation into the English.

On pages xiv., xv., is given an account of the attitude of the Catholic Church to Liguori. I translate with care as follows :

“ Such are the doctrines of that Saint ; I shall say, with Cardinal Gousset, of that wise and holy Doctor, whose opinions, taught by him in his ‘Moral Theology,’ it is lawful to embrace and profess (Decision of the Sacred Penitentiary of July 5, 1835) ; whose writings contain nothing worthy of censure (Decree of Pope Pius VII, 1803), and the faithful may saturate themselves (empaparse) in them *percurri a fidelibus*, without the least peril, *inoffenso prorsus pede* (Bull of canonization). The doctrines of this Saint are now the doctrines, not only of Italy, but of Europe and of the Catholic world. And if any one should undertake to obscure his splendour he would be committing

a folly as great as that of trying to obscure the light of the sun."

(1) *Quotations Concerning Difficulties and Uncertainties :*

Vol. I, p. 1, "A doubtful law has no binding force whatsoever ; therefore, a doubtful obligation is no obligation, nor is there any peril of sin in not keeping it."

Page xiii., "Some give as mortal sin that which others have judged as only venial. Lamentable difference." He is speaking of Confessors.

Page 46, "Those who are versed in theology know that in the Holy Fathers themselves are to be found untenable propositions, and which were afterwards condemned by the Church."

Page 44, "Among a hundred Confessors hardly ten can be found capable of judging of theological opinions."

Page 118, "Some theologians teach that external sins multiply numerically by physical interruptions although brief ; others deny it ; some teach that they are multiplied by the drawing back of the will ; others that for this very reason they are not multiplied ; for example, if one who is eating meat on Friday should after the first mouthful determine to take no more, and afterwards, overcome by gluttony, should take food the second or third time.  
. . . Some teach that he who kills a number of people with one stroke or who injures the reputation of many in one conversation, commits several sins according to the number of people (involved) ; others on the contrary believe that he commits only one sin."

Page 121, "Mortal sin is that which deprives the soul of sanctifying grace which is the life of the soul. Venial sin is that which does not deprive of this grace, but diminishes our love to God. No one should be pro-

nounced guilty of mortal sin unless there is the express authority of Holy Scripture, a canon or other pronouncement of the Church or a plain reason. Therefore, they do great ill who condemn with facility actions as mortal sins and injure the consciences of penitents."

Vol. II, pp. 91, 92, "To break the fast it is required in the first place that what is taken should be from without. For which reason, he does not break the fast who intentionally swallows the blood which flows from his gums, or the bits of food which remain between his teeth, except that when they are separated from between the teeth and being held on the tongue, they are voluntarily swallowed. The drops of water which casually pass when washing the mouth do not break the fast. But it would be violated by putting sugar, honey or gum in the mouth before midnight and swallowing it after midnight. The same may be said of swallowing the blood which is sucked from the finger, or the tears which fall from the eyes. . . .

"In the second place, to break the fast, it is necessary to take in the manner of taking food or drink. . . . One would not break his fast by casually breathing in a drop of water, an insect, a bit of dust and similar things. . . . Finally, to break the fast, it is necessary that what is taken may be considered as material for food or that it be of the nature of drink. Therefore, metals, hair, wool-thread, glass, finger nails, and other indigestible things do not break the fast. The contrary is to be said of those things which may be digested, such as paper, straws, linen or hemp-thread, wood, bees-wax, chalk, etc."

On page 95 his editor says, "The opinion of St. Alfonso that the bits of food which remain between the

teeth and, being separated, are voluntarily swallowed, break the fast, is without solid foundation."

(2) *Quotations showing his immoral casuistry :*

Vol. I, p. 5, "The young man who does not know, or the adult, who is absolutely ignorant of the sin of *adultery*, and who sins with a married person, is not guilty of that sin."

Pages 81, 82, "The pope may dispense with all the *canonical laws*. He can exempt from those divine precepts in which the divine right springs from the human will, as in *vows* and *oaths*. But he may not exempt from those *divine precepts* which depend absolutely on the divine will. He may only declare that in a particular case the precept does not obligate."

Pages 172, 173, "Sometimes one may use *restrictions* in taking an oath. These are divided into *purely mental* and *not purely mental*. The restriction is purely mental, when a thing is affirmed, meaning something different and in such a way that the listener cannot notice the equivocal statement. When by some means the hearer can know that it is erroneous, the restriction is not purely mental. For example, the Confessor, when asked concerning a thing heard in the confessional, may, moreover he should, answer that he does not know, meaning, so as to reveal it."

Pages 264, 265, "Many theologians put so many conditions in the way of making *secret compensation* legitimate, that in practice they make it well-nigh impossible. . . .

"The Confessor ought not to find it very difficult to permit secret compensation to his penitents." The right of secret compensation is the right of an employee to steal from his employer, over and above the wages paid



him, up to whatever amount he believes his services to be worth.

Pages 265, 266, “Theologians commonly designate as a mortal sin the *theft* of 25 cents from those who are ordinarily poor, and 20 cents from those poor who live of their daily wages. For theft from artisans, 62½ cents, or rather that which ordinarily they earn in a day. For theft from those who live of their rents, some exact 75 cents, others \$1.00, others \$1.25; but if they live in poverty, then even the theft of less than 75 cents would be mortal sin. For theft from the very rich, \$1.75 to \$2.00. For theft from merchants of ordinary wealth, \$1.00, if they have small means, 62½ cents. For theft from magnates and communities, \$1.00 and from sovereigns, \$2.00.”

On page 268 his editor says, “It is to be remembered that the various amounts indicated by St. Alfonso to constitute mortal sin cannot now be considered as sufficient to constitute a mortal sin, because, as is pointed out by moderns, money was much scarcer then and therefore more precious than now.”

On page 327 instructions are given as to how and when it is right to give *short weights* and *measures*. “In practice, that which takes place continually in the matter of small sales, *e. g.*, of fruit, fish, etc., is this: many merchants, in order to the more easily dispose of their goods, offer them below the lowest price, but deceive the buyers in the weight. That is if the thing is worth six *cuartos* per pound (a *cuarto* is a small copper coin—author) they sell it at five, but they give a little more than three-fourths for a pound. Thus they do not sell it at more than the just price, and gain only enough for their own support. Meanwhile, those who buy, seeing that many sell the

article at that price, do not wish to pay more for it, and those who sell and who wish to give their customers just weight would either lose or at least not gain enough to sustain themselves. Therefore, they have, without doubt, an incontestable right ; on account of which they sell at the price for which others sell, giving at the same time short weight. Can it be said that these violate justice and that absolution should be denied them? It seems not ; for although they thus deceive those who buy, they sell their merchandise at a just price, at that price which they have a right to exact."

On page 332, "*Betting* is not prohibited, provided there be no sinful circumstances connected with it, as *e. g.*, the drinking of too much wine."

Page 334, "*Lotteries* per se are lawful, provided there be no fraud and the gain is not excessive. But when they are in favour of pious causes a larger gain than is just is permitted."

Pages 351, 352, the editor says : " As St. Alfonso says nothing here about *lying*, we shall propose some things more worthy of notice in practice. First, it is to be noticed that it is never allowable to lie, not even for a good purpose, nor for any good that might come of it, a lie being intrinsically bad. Nevertheless, it is certain that the truth may be hidden when we are not obliged to tell it ; moreover, it would in many cases be a sin to reveal the truth, to wit : when such revelation might injure one's neighbour or violate his rights. It is also to be noted that, in these cases, one may practice mental restrictions, of the which, as we have seen, St. Alfonso speaks in the chapter on oaths. These restrictions are lawful when our fellow man by some means may know that we do not wish to tell him the truth. . . . For

example: the thief who comes to my house asks me if I have money hid; I certainly may say no. . . . To him who asks alms or a loan of money one may say, I have none, which should be understood by him who asks it that I have none to give him. In the same way, if a servant is asked whether or not his master is at home, he may answer, No, because it is understood that masters when they do not wish to give audience to certain persons send word that they are not in."

Page 176, "The *vow* made *without* the *intention* of *promising* and obligating oneself to keep it is void. If only the intention of fulfilling the vow is wanting, the vow is valid and, therefore, not to keep it would be sin. He who makes a vow with the intention of promising and without the intention of obligating himself would, in all probability, be committing only a venial sin, and according to the most probable opinion, would not be obliged to keep it, provided it does not refer to the religious profession or sacred ordination, in which cases at least, by virtue of the law of the Church, the vow should be kept."

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#### NOTE VII.—GALILEO

The following is taken from "The Library of Original Sources," Editor's Edition, Vol. V, p. 302 et seq., Editor in chief, Oliver J. Thatcher, Department of History, University of Chicago. Published by University Research Extension Co., Milwaukee, Wisconsin.

##### (1) *Condemnation* :

"We" (then follow the names of ten cardinals) "by the grace of God, cardinals of the Holy Roman Church, Inquisitors General, by the Holy Apostolic See specially

deputed, against heretical depravity throughout the whole Christian Republic.

“Whereas you, Galileo, son of the late Vincenzo Galilei, Florentine, aged seventy years, were in the year 1615 denounced to this Holy Office for holding as true the false doctrine taught by many, that the sun is the centre of the world and immovable, and that the earth moves, and also with a diurnal motion; for having disciples to whom you taught the same doctrine. . . .

“This Holy Tribunal being therefore desirous of proceeding against the disorder and mischief thence resulting, which went on increasing to the prejudice of the Holy Faith, by command of his Holiness and of the most eminent Lords Cardinals of this supreme and universal Inquisition, the two propositions of the stability of the sun and the motion of the earth were by the theological ‘Qualifiers’ qualified as follows:

“‘The proposition that the sun is the centre of the world and does not move from its place is absurd and false philosophically and formally heretical, because it is expressly contrary to the Holy Scripture.’” Then follows an account of their former efforts to dissuade him from believing or teaching his views on the subject, closing with the idea that he seems to be almost incorrigible. Let the reader note that he is condemned for *holding*, etc. Next in order is the condemnation:

“Invoking, therefore, the most holy name of our Lord Jesus Christ and of His most glorious Mother and ever Virgin Mary, by this our final sentence, which sitting in judgment, with the counsel and advice of the Reverend Masters of sacred theology and Doctors of both Laws, our assessors, we deliver in these writings, in the cause and causes presently before us between the magnificent Carlo

Sinceri, Doctor of both Laws, Proctor Fiscal of this Holy Office, of the one part, and you Galileo Galilei, the defendant, here present, tried and confessed as above, of the other part,—we say, pronounce, sentence, declare, that you, the said Galileo, by reason of the matters adduced in process, and by you confessed as above, have rendered yourself in the judgment of this Holy Office vehemently suspected of heresy, namely, of having believed and held the doctrine—which is false and contrary to the sacred and divine Scriptures—that the sun is the centre of the world and does not move from east to west, and that the earth moves and is not the centre of the world; and that the opinion may be held and defended as probable after it has been declared and defined to be contrary to Holy Scripture; and that consequently you have incurred all the censures and penalties imposed and promulgated in the sacred canons and other constitutions, general and particular, against such delinquents. From which we are content that you be absolved, provided that first, with a sincere heart, and unfeigned faith, you abjure, curse, and detest the aforesaid errors and heresies, and every other error and heresy contrary to the Catholic and Apostolic Roman Church in the form to be prescribed by us.

“And in order that this your grave and pernicious error and transgression may not remain altogether unpunished, and that you may be more cautious for the future, and as an example to others, that they may abstain from similar delinquencies—we ordain that the book of the ‘*Dialogues of Galileo Galilei*’ be prohibited by public edict.

“We condemn you to the formal prison of the Holy Office during our pleasure, and by way of salutary penance we enjoin that for three years to come you repeat once a week the seven penitential Psalms.

“Reserving to ourselves full liberty to moderate, commute, or take off, in whole or in part, the aforesaid penalties and penance.

“And as we say, pronounce, sentence, declare, ordain, condemn and reserve, in this and any other better way and form which we can and may lawfully employ.

“So we the undersigned Cardinals pronounce.”

Then follow the names of seven of the ten Cardinals whose names appeared at the head of the condemnation.

(2) *Recantation* :

“I, Galileo Galilei, son of the late Vincenzo Galilei, Florentine, aged seventy years, arraigned personally before this tribunal, and kneeling before you, most Eminent and Reverend Lord Cardinals, Inquisitors General against heretical depravity throughout the whole Christian Republic, having before my eyes and touching with my hands the Holy Gospels—swear that I have always believed, do now believe, and by God’s help will for the future believe all that is held, preached and taught by the Holy Catholic and Apostolic Roman Church. But whereas—after an injunction had been judiciously intimated to me by this Holy Office, to the effect that I must altogether abandon the false opinion that the sun is the centre of the world and immovable, and that the earth is not the centre of the world, and moves, and that I must not hold, defend, or teach in any way whatsoever, verbally or in writing, the said doctrine, and after it had been notified to me that the said doctrine was contrary to the Holy Scripture—I wrote and printed a book in which I discuss this doctrine already condemned, and adduced arguments of great cogency in its favour, without presenting any solution of these; and for this cause I have been pronounced by the Holy Office to be vehemently suspected of heresy, that is to say,



of having held and believed that the sun is the centre of the world and immovable, and that the earth is not the centre and moves :—

“Therefore, desiring to remove from the minds of Your Eminences, and of all faithful Christians, this strong suspicion, reasonably conceived against me, with sincere heart and unfeigned faith, I abjure, curse, and detest the aforesaid errors and heresies, and generally every other error and sect whatsoever contrary to the said Holy Church; and I swear that in future I will never again say or assert, verbally or in writing, anything that might furnish occasion for a similar suspicion regarding me. . . .

“I, the said Galileo Galilei, have abjured, sworn, promised, and bound myself as above; and in witness of the truth thereof I have with my own hand subscribed the present document of my abjuration, and recited it word for word at Rome, in the Convent of Minerva, this twenty-second day of June, 1633.

“I, Galileo Galilei, have abjured as above with my own hand.”

### (3) *Bertrand L. Conway's Account :*

In a pamphlet written by Conway of the Paulist Fathers and author of the “Question Box,” we find the various explanations given by the Catholic Church of this Galileo affair. The title of the booklet is “The Condemnation of Galileo.” It is published by the Columbus Press, 120 West 60th Street, New York, and sells for five cents.

After giving a short account of Galileo, of the times in which he lived and of his theory and manner of promulgating it, Conway says: “On February 23d the theologians met and agreed upon the following censures: The first proposition” (that the sun is the centre of the world and altogether immovable) “was declared ‘stupid and

absurd in philosophy, and formally heretical, inasmuch as it expressly contradicted many passages of the Holy Scriptures, according to the sense of the text, and the common interpretation and opinion of the Holy Fathers and the learned theologians.' The second proposition" (that the earth is not the centre of the world, nor immovable but has a diurnal motion of rotation) "received the same censure in philosophy, and theologically was declared to be at least 'erroneous in faith.' On February 24th these censures were proposed to the Cardinals who were members of the Holy Office and approved by them. On February 25th these censures were read again in a final meeting, over which Pope Paul V presided. The Pope then ordered Cardinal Bellarmine to summon Galileo, and warn him to abandon his opinions. . . .

"It was not until 1822 that books teaching the Copernican theory could be printed in the City of Rome. Finally, in 1825, all mention of any prohibition on this point was omitted from the Index." Speaking of his trip to Rome in 1633, "According to law, he should have been imprisoned in one of the cells of the Inquisition, but an exception was made in his case, and the Villa Medici, the beautiful mansion of his friend Nicolini, was assigned him as his residence. . . ."

"On June 16th, the Pope, presiding at a solemn session of the Inquisition, ordered the Inquisitors to question Galileo about his intention. They were to threaten him with torture (*examen rigorosum*) and if he persisted in denying that he had really held the condemned opinion, they were to condemn him to the prison of the Holy Office. He was also to make a public abjuration, inasmuch as he was 'vehemently suspected of heresy.' . . .

"It is now universally admitted that although Galileo was

threatened with torture, he escaped it because of his age, and the influence of his many powerful friends in Rome."

"Some have explained the error made by the ecclesiastical authorities by asserting that they dealt with a scientific question which was totally outside of their province. It was not a religious question at all, and therefore, there can be no question of the infallibility either of the Church or of the popes.

"On the contrary, the question was essentially a religious one, because it involved the meaning of certain passages of the Holy Scriptures. The Congregations were called upon to decide whether or not the Copernican theory was contrary to these passages, and whether, therefore, it was not to be rejected by every Christian as heretical. Both decrees expressly declared that they were issued with the avowed intention of 'utterly destroying a pernicious doctrine, which was causing great injury to the Catholic faith.' The decree of 1616 says: '*Ideo ne ulterius hujusmodi opinio in perniciem catholicæ veritatis serpat.*'" (Therefore, lest a belief of this sort spread further to the destruction of the Catholic faith.) "The decree of 1633 in like manner reads: '*Ut prorsus tolleretur tam perniciosa doctrina, neque ulterius serperet in grave detrimentum catholicæ veritatis.*'" (In order that so pernicious a doctrine may straightway be removed and spread no further to the serious hurt of the Catholic faith.)

"Other Catholic apologists, like Henri de l'Epinois, have declared that the Church could not be held responsible in the present case, for both decisions were rendered not in the name of the popes, but only by two fallible Congregations of the Index and the Inquisition. But as we have seen above, both judgments were *de facto* rendered in the names of the two popes, Paul V and Urban VIII. . . .

“It is therefore as clear as the noonday sun that the condemnation of Galileo and of the Copernican theory in 1616 and 1633 were really acts of papal authority, and, therefore, acts of the head of the teaching Church. . . .

“A few apologists like the Jesuit Father Grisar have endeavoured to show that the opinions of Galileo were not condemned as heretical, but only as ‘temerarious’ or ‘contrary to the Scriptures.’ But his arguments fail to prove his contention. The words of Urban VIII, in a private conversation, and the personal opinions of a few theologians, prove nothing against the plain wording of the decrees of 1616 and 1633. This is the view of the great majority of Catholic scholars.”

After giving the three untenable explanations above recited, Mr. Conway gives his own as follows :

“A careful study of the text of the two decrees proves to evidence that they were in no sense infallible pronouncements. There is no question in either of them of any ex-cathedra teaching, or of any intention of proposing a doctrine to be held by the universal Church.”

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#### NOTE VIII.—THE BULL, “IN CÆNA DOMINI”

The Catholic Encyclopedia gives the following account of the Bull, “In Cæna Domini”:

“A papal Bull, so called from the feast on which it was annually published in Rome, viz., the feast of the Lord’s Supper, or Maundy Thursday. The ceremony took place in the loggia of St. Peter’s in the presence of the pope, the College of Cardinals, and the Roman Court. The Bull was read first in Latin by an auditor of the Sacred Roman Rota, and then in Italian by a cardinal-

deacon. . . . The Bull contained a collection of censures of excommunication against the perpetrators of various offenses, absolution from which was reserved for the pope. . . . The first list of censures of the 'Bulla Cœna' appeared in the fourteenth century, and was added to and modified as time went on, until its final revision under Urban VIII in the year 1627, after which it remained practically unchanged till its formal abrogation in the last century.

“The main heads of offenses struck with excommunication with the Bulla are as follows: (1) Apostasy, heresy and schism. (2) Appeals from a pope to a general council. (3) Piracy in the papal seas. (4) Plundering shipwrecked vessels and seizure of flotsam and jetsam. (5) The imposition of new tolls and taxes, or the increase of old ones in cases where such was not allowed by law or by permission of the Holy See. (6) The falsification of Apostolic Briefs and Bulls. (7) The supply of arms, ammunition, or war material to Saracens, Turks or other enemies of Christendom. (8) The hindering of the exportation of food and other commodities to the seat of the Roman court. (9) Violence done to travellers on their way to and from the Roman court. (10) Violence done to cardinals, legates, nuncios, etc. (11) Violence done to those who were treating matters with the Roman court. (12) Appeals from ecclesiastical to secular courts. (13) The avocation of spiritual causes from ecclesiastical to lay courts. (14) The subjection of ecclesiastics to lay courts. (15) The molestation of ecclesiastical judges. (16) The usurpation of church goods, or the sequestration of the same without leave of the proper ecclesiastical authorities. (17) The imposition of tithes and taxes on ecclesiastics without special leave of the pope. (18) The

interference of lay judges in capital or criminal causes of ecclesiastics. (19) The invasion, occupation, or usurpation of any part of the Pontifical States."

"In Rome its solemn publication took place year after year, on Holy Thursday, until 1770, when it was omitted by Clement XIV and never again resumed. . . . The Bull was formally abrogated by Pius IX through the new Constitution, 'Apostolicæ Sedis.' . . .

"In the controversies that arose at the time of the Vatican Council about Papal Infallibility, the Bull, in *Cœna Domini*, was dragged to the front, and Janus said of it that if any Bull bears the stamp of an *ex-cathedra* decision it must surely be this one, which was confirmed again and again by so many popes. Nergenrether, afterwards made cardinal at the same time as Newman, had no difficulty in showing in his 'Catholic Church and Christian State' the absurdity of this assertion."

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#### NOTE IX.—THE FEAST OF THE ASS

Rome deprecates and has a great deal to say about the extravagances, the fanaticisms and the differences between the various Protestant sects. Bossuet wrote the "Variations of Protestantism." The title was so suggestive that Samuel Edgar wrote a very strong work entitled the "Variations of Popery." This work was said by Thomas O. Summers to be "absolutely unanswerable," one of the "most demolishing refutations of Popery in the English language."

The following quotations from the above-named work is an illustration of some of the variations of the Church which claims to be one in worship always and everywhere. The account is found on pages 43, 44.



The feast of the ass was “celebrated for some time in the Gallican Church, at Beauvais in Burgundy. The friends of this ceremony had, by their superior discernment, discovered that an ass was the conveyance of Joseph and Mary when they fled for an asylum from Herod into Egypt. An institution, therefore, was appointed for the commemoration of the flight and deliverance, and the solemnity was a pattern of rationality and devotion.

“A handsome girl, richly attired, represented Mary, who, from some flattering portraits of her ladyship, was accounted a Jewish beauty. The girl, bedizened with finery, was placed on an ass covered with a cloth of gold and superbly caparisoned. The ass, accompanied with a vast concourse of clergy and laity, was led from the cathedral to the parish Church of St. Stephen. The girl, who represented the mother of God, seated on the ass, was conducted in solemn procession into the sanctuary itself, and placed with the gospels near the altar. High mass began with great pomp; and the ass, who was a devout worshipper on the occasion, was taught to kneel, as in duty bound, at certain intervals, while a hymn, no less rational than pious, was sung in his praise. The holy hymn, recorded by Du Cange, is a model for elegance and devotion. The following is a translation of four stanzas of the sacred ode in the Miltonian style; though no version can equal the sublimity and sense of the inimitable original:

“ The Ass he came from Eastern climes,  
Heigh-ho, my assy,  
He's fair and fit for the pack at all times.  
Sing, Father Ass, and you shall get grass,  
And straw and hay too in plenty.

“ The Ass is slow and lazy too ;  
 Heigh-ho, my assy,  
 But the whip and spur will make him go.  
 Sing, Father Ass, and you shall have grass,  
 And straw and hay too in plenty.

\*            \*            \*            \*            \*

“ The Ass was born and bred with long ears ;  
 Heigh-ho, my assy,  
 And yet he the Lord of asses appears,  
 Grin, Father Ass, and you shall get grass,  
 And straw and hay too in plenty.

“ The Ass excels the hind at a leap,  
 Heigh-ho, my assy,  
 And faster than hound or hare can trot.  
 Bray, Father Ass, and you shall have grass,  
 And straw and hay too in plenty.

“The worship concluded with a braying-match between the clergy and laity in honour of the ass. The officiating priest turned to the people, and in a fine treble voice and with great devotion brayed three times like an ass, whose fair representative he was ; while the people, imitating his example, in thanking God, brayed three times in concert.”

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NOTE X.—“ BULL-FIGHT ”  
*(Article in Catholic Encyclopedia)*

“The authorities of the Catholic Church have often condemned bull-fighting. St. Pius V (Nov. 1567) pro-

hibited this form of amusement everywhere. . . . But in Spain to-day these prohibitions are not in force. Gregory XIII (23 Aug. 1575) moderated the constitution of St. Pius V for Spanish laymen, and Clement VIII (12 Jan. 1597) reduced it to a *jus commune*, limiting the prohibition to holidays and to the clergy. Moralists as a rule are of the opinion that bull-fighting as practiced in Spain is not forbidden by the natural law, since the skill and dexterity of the athletes preclude immediate danger of death or of serious injury. . . . It is false to say that the Spanish clergy encourage these spectacles. Although public festivals are celebrated with religious ceremonies as well as bull-fights, the clergy is in no wise responsible for this. If both are announced on the same bill poster, the authorities or particular associations are responsible for the printing of this, not the clergy. It is worthy of note that foreigners who have been present at bull-fights are not so harsh in their judgments as those who have formed an opinion from what they have heard about them from the societies for the prevention of cruelty to animals."

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#### NOTE XI.—A CASE OF TORTURE

The following is extracted from "A History of the Inquisition of Spain," by Henry Charles Lea, LL. D., published by the Macmillan Company, New York, 1907, Vol. III, pp. 23-26. The report is taken from "Archivo Hist. Nacional, Inquisicion de Toledo, Leg. 138."

"The process and its effects on the patient can best be understood from the passionless, businesslike reports of the secretary, in which the incidents are recorded to enable the *consulta de fe* to vote intelligently. They are of

various degrees of horror and I select one which omits the screams and cries of the victim that are usually set forth. It is a very moderate case of water-torture, carried only to a single jarra, administered in 1568 by the tribunal of Toledo to Elvira del Campo, accused of not eating pork and of putting on clean linen on Saturdays. She admitted the acts, but denied heretical intent and was tortured on intention. On April 6th she was brought before the inquisitors and episcopal vicar and, after some preliminaries, was told that it was determined to torture her, and in view of this peril she should tell the truth, to which she replied that she had done so. The sentence of torture was then read, when she fell on her knees and begged to know what they wanted her to say. The report proceeds:

“She was carried to the torture chamber and told to tell the truth, when she said that she had nothing to say. She was ordered to be stripped and again admonished but was silent. When stripped, she said, ‘Señores, I have done all that is said of me and I bear false witness against myself, for I do not want to see myself in such trouble; please God, I have done nothing.’ She was told not to bring false testimony against herself, but to tell the truth. The tying of the arms was commenced; she said, ‘I have told the truth; what have I to tell?’ She was told to tell the truth, and replied, ‘I have told the truth and have nothing to tell.’ One cord was applied to the arms and twisted and she was admonished to tell the truth, but said she had nothing to tell. Then she screamed and said, ‘I have done all they say.’ Told to tell in detail what she had done, she replied, ‘I have already told the truth.’ Then she screamed and said, ‘Tell me what you want, for I don’t know what to say.’ She was told to tell

what she had done, for she was tortured because she had not done so, and another turn of the cord was ordered. She cried, 'Loosen me, Señores, and tell me what I have to say; I do not know what I have done! O Lord! have mercy on me, a sinner!' Another turn was given, and she said, 'Loosen me a little that I may remember what I have to tell: I don't know what I have done; I did not eat pork, for it made me sick; I have done everything; loosen me, and I will tell the truth.' Another turn of the cord was ordered, when she said, 'Loosen me, and I will tell the truth; I don't know what I have to tell—loosen me, for the sake of God—tell me what I have to say—I did it, I did it—they hurt me, Señor—loosen me, and I will tell it!' She was told to tell it and said, 'I don't know what I have to tell—Señor, I did it—I have nothing to tell! Oh, my arms! release me and I will tell it.' She was asked to tell what she did, and said, 'I don't know; I did not eat because I did not wish to.' She was asked why she did not wish to, and replied, 'Ay! loosen me, loosen me—take me from here, and I will tell it when I am taken away—I say that I did not eat it.' She was told to speak and said, 'I did not eat it, I don't know why.' Another turn was ordered and she said, 'Señor, I did not eat it, because I did not wish to—release me, and I will tell it.' She was told to tell what she had done contrary to our holy Catholic faith. She said, 'Take me from here and tell me what I have to say—they hurt me! Oh! my arms, my arms!' which she repeated many times and went on, 'I don't remember—tell me what I have to say. Oh! wretched me!—I will tell all that is wanted, Señores; they are breaking my arms!—loosen me a little!—I did everything that is said of me.' She was told to tell in detail truly what she did. She said, 'What am I wanted to

tell? I did everything—loosen me for I don't remember what I have to tell—don't you see what a weak woman I am? Oh! Oh! my arms are breaking!' More turns were ordered and as they were given, she cried, 'Oh! Oh! loosen me, for I don't know what I have to say!—Oh! my arms!—I don't know what I have to say—if I did, I would tell it.' The cords were ordered to be tightened when she said, 'Señores, have you no pity on a sinful woman?' She was told yes, if she would tell the truth. She said, 'Señor, tell me, tell me it.' The cords were tightened again, and she said, 'I have already said that I did it.' She was ordered to tell it in detail, to which she said, 'I don't know how to tell it, Señor, I don't know.' Then the cords were separated and counted, and there were sixteen turns, and in giving the last turn, the cord broke.

"She was then ordered to be placed on the potro. She said, 'Señores, why will you not tell me what I have to say? Señor, put me on the ground—have I not said that I did it all?' She was told to tell it. She said, 'I don't remember—take me away—I did what the witnesses say.' She was told to tell in detail what the witnesses said. She said, 'Señor, as I have told you, I do not know for certain. I have said that I did all that the witnesses say. Señores, release me, for I do not remember it.' She was told to tell it. She said, 'I do not know it. Oh! Oh! they are tearing me to pieces—I have said that I did it—let me go.' She was told to tell it. She said, 'Señores, it does not help me to say that I did it and I have admitted that what I have done has brought me to this suffering—Señor, you know the truth—Señores, for God's sake, have mercy on me. Oh, Señor! take these things from my arms—Señor, release me, they are killing me.'



She was tied on the potro with the cords, she was admonished to tell the truth and the garrotes were ordered to be tightened. She said, 'Señor, do you not see how these people are killing me? Señor, I did it—for God's sake, let me go!' She was told to tell it. She said, 'Señor, remind me of what I did not know—Señores, have mercy upon me—let me go, for God's sake!—they have no pity on me!—I did it—take me from here, and I will remember what I cannot here.' She was told to tell the truth, or the cords would be tightened. She said, 'Remind me of what I have to say, for I don't know it—I said that I did not want to eat it—I know only that I did not want to eat it,' and this she repeated many times. She was told to tell why she did not want to eat it. She said, 'For the reason that the witnesses say—I don't know how to tell it—miserable that I am that I don't know how to tell it—I say I did it, and my God! how can I tell it?' Then she said that as she did not do it, how could she tell it? 'They will not listen to me—these people want to kill me—release me, and I will tell the truth.' She was again admonished to tell the truth. She said, 'I did it, I don't know how I did it—I did it for what the witnesses say—let me go!—I have lost my senses and I don't know how to tell it—loosen me, and I will tell the truth.' Then she said, 'Señor, I did it, I don't know how I have to tell it, but I tell it as the witnesses say—I wish to tell it—take me from here—Señor, as the witnesses say, so I say and confess it.' She was told to declare it. She said, 'I don't know how to say it—I have no memory—Lord, you are witness that if I knew how to say anything else, I would say it. I know nothing more to say than that I did it and God knows it.' She said many times, 'Señores, Señores, nothing helps me! You, Lord, hear that I tell the truth

and can say no more—they are tearing out my soul—order them to loosen me.’ Then she said, ‘I do not say that I did it—I said no more.’ Then she said, ‘Señor, I did it to observe that Law.’ She was asked what Law. She said, ‘The Law that the witnesses say—I declare it all, Señor, and don’t remember what Law it was. Oh, wretched was the mother that bore me!’ She was asked what was the Law she meant and what was the Law that she said the witnesses say. This was asked repeatedly, but she was silent and at last said that she did not know. She was told to tell the truth or the garrotes would be tightened, but she did not answer. Another turn was ordered on the garrotes, and she was admonished to say what Law it was. She said, ‘If I knew what to say I would say it. Oh! Señor, I don’t know what I have to say! Oh! Oh! they are killing me—if they would tell me what! Oh, Señores! Oh, my heart!’ Then she asked why they wished her to tell what she could not tell and cried repeatedly, ‘Oh, miserable me!’ Then she said, ‘Lord, bear witness that they are killing me without my being able to confess.’ She was told that if she wished to tell the truth before the water was poured, she should do so and discharge her conscience. She said that she could not speak and that she was a sinner. Then the linen toca was placed [in her throat], and she said, ‘Take it away, I am strangling and am sick in the stomach.’ A jar of water was then poured down, after which she was told to tell the truth. She clamoured for confession, saying that she was dying. She was told that the torture would be continued till she told the truth and was admonished to tell it, but though she was questioned repeatedly, she remained silent. Then the inquisitor, seeing her exhausted by the torture, ordered it to be suspended.

“It is scarce worth while to continue this pitiful detail. Four days were allowed to elapse, for experience showed that an interval, by stiffening the limbs, rendered repetition more painful. She was again brought to the torture chamber, but she broke down when stripped and piteously begged to have her nakedness covered. The interrogatory went on, when her replies under torture were more rambling and incoherent than before, but her limit of endurance was reached and the inquisitors finally had the satisfaction of eliciting a confession of Judaism and a prayer for mercy and penance.”

In the same volume, page 19, *water torture* is described as follows :

“The patient was placed on an *escalera* or *potro*—a kind of trestle, with sharp-edged rungs across it like a ladder. It slanted so that the head was lower than the feet and at the lower end was a depression in which the head sank, while an iron band around the forehead or throat kept it immovable. Short cords, called *cordeles*, which cut into the flesh, attached the arms and legs to the side of the trestle and others, known as *garrotes*, from sticks thrust in them and twisted around like a tourniquet till the cords cut more or less deeply into the flesh, were twined around the upper and lower arms, the thighs and calves ; a *bostezo*, or iron prong, distended the mouth ; a *toca*, or strip of linen, was thrust down the throat to conduct water trickling slowly from a *jarra* or jar, holding usually a little more than a quart. The patient strangled and gasped and suffocated and, at intervals, the *toca* was withdrawn and he was adjured to tell the truth. The severity of the infliction was measured by the number of jars consumed, sometimes reaching to six or eight.”

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## NOTE XII.—THE INQUISITION

The Catholic Encyclopedia, article "Inquisition," Vol. VIII, gives the following :

Page 26 : "Inquisition (Latin, *inquirere*, to look into). By this term is usually meant a special ecclesiastical institution for combatting or suppressing heresy. Its characteristic mark seems to be the bestowal on special judges of judicial powers in matters of faith, and this by supreme ecclesiastical authority, not temporal or for individual cases, but as a universal and permanent office. Moderns experience difficulty in understanding this institution, because they have, to no small extent, lost sight of two facts. On the one hand they have ceased to grasp religious belief as something objective, as the gift of God, and therefore outside the realm of free private judgment ; on the other they no longer see in the Church a society perfect and sovereign, based substantially on a pure and authentic revelation whose first and most important duty must naturally be to retain unsullied this original deposit of faith. Before the religious revolution of the sixteenth century these views were still common to all Christians ; that orthodoxy should be maintained at any cost seemed self-evident. However, while the positive suppression of heresy by ecclesiastical and civil authority in Christian society is as old as the Church, the Inquisition as a distinct ecclesiastical tribunal is of much later origin."

On page 30 : "The pope did not establish the Inquisition as a distinct and separate tribunal ; what he did was to appoint special but permanent judges, who executed their doctrinal functions in the name of the pope. . . .

"That Gregory IX, through his appointment of Dominicans and Franciscans as inquisitors, withdrew the suppression of heresy from the proper courts (*i. e.*, from the

bishops), is a reproach that in so general a form cannot be sustained. So little did he think of displacing episcopal authority that, on the contrary, he provided explicitly that no inquisitional tribunal was to work anywhere without the diocesan bishop's coöperation. . . . As early as 1254, Innocent IV prohibited anew perpetual imprisonment or death at the stake without the episcopal consent. Similar orders were issued by Urban IV in 1262, Clement IV in 1265, and Gregory X in 1273, until at last Boniface VIII and Clement V solemnly declared null and void all judgments issued in trials concerning faith, unless delivered with the approval and coöperation of the bishops. The popes always upheld with earnestness the episcopal authority, and sought to free the inquisitional tribunals from every kind of arbitrariness and caprice.

“It was a heavy burden of responsibility—almost too heavy for a common mortal—which fell upon the shoulders of an inquisitor, who was obliged, at least indirectly, to decide between life and death. The Church was bound to insist that he possess, in a preëminent degree, the qualities of a good judge, that he should be animated with a glowing zeal for the Faith, the salvation of souls, and the extirpation of heresy. . . . Far from being inhuman, they were, as a rule, men of spotless character, and sometimes of truly admirable sanctity, and not a few of them have been canonized by the Church. . . .”

Page 32: “Curiously enough torture was not regarded as a mode of punishment, but purely as a means of eliciting the truth. It was not of ecclesiastical origin, and was long prohibited in the ecclesiastical courts. Nor was it originally an important factor in the inquisitional procedure, being unauthorized until twenty years after the Inquisition had begun. It was first authorized by Innocent IV in his

Bull, 'Ad extirpanda' of 15 May, 1252, which was confirmed by Alexander IV on 30 November, 1259, and by Clement IV on 3 November, 1265."

Page 34: "In the Bull 'Ad extirpanda' (1252) Innocent IV says: 'When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podestà or chief magistrate of the city shall take them at once and shall within five days at the most execute the laws made against them.' . . . Nor could any doubt remain as to what civil regulations were meant, for the passages which ordered the burning of impenitent heretics were inserted in the papal decretals from the imperial constitutions 'Commissis nobis' and 'Inconsutibilem tunicam.' The aforesaid Bull 'Ad extirpanda' remained thenceforth a fundamental document of the Inquisition, renewed or reinforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicolas IV (1288-92), Boniface VIII (1294-1303), and others. The civil authorities, therefore, were enjoined by the popes, under pain of excommunication, to execute the legal sentences that condemned impenitent heretics to the stake. It is to be noticed that excommunication itself was no trifle, for, if the person excommunicated did not free himself from excommunication within a year, he was held by the legislation of that period to be a heretic, and incurred all the penalties that affected heresy."



# Bibliography

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THE editions of works quoted in this book are marked with a star (\*). This is very important. For example, "Liguori" has passed through several editions, and the paging is different in these different editions.

The purpose of this list of books is to give a few suggestions to Protestants who desire to look further into Romanism and to those Catholics who wish to examine for themselves the grounds for private judgment, also the claims of Jesus Christ on our intellect and conscience.

## PUBLISHING HOUSES

### *Catholic :*

Benziger Brothers, New York, Cincinnati and St. Louis.

The Columbus Press, 120-122 West 60th Street, New York City.

John Murphy Company, Baltimore, Md., and New York.

### *Protestant :*

The publishing houses of the different denominations. If these houses do not print or carry in stock they can get what you want. In addition to these there are several publishing plants which will get what you desire, either Catholic, Protestant or general literature.

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**NOTE :—**The analyses of the Syllabus, the Tridentine decrees and the Appendix to Ripalda deal only with those portions of said documents which are contained in this treatise.

## ABBREVIATIONS:

*Creed.*—The Creed of Pius IV  
*Prop.*—Proposition in Syllabus of Errors

*Ripalda.*—Appendix to the Catechism of Ripalda

*Syllabus.*—Syllabus of Errors Condemned by Pius IX

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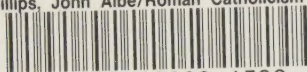
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